

# CHURCH MANAGEMENT

*A Journal of Parish Administration*

## Double Summer Issue

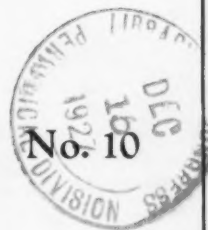
1927

*A Stimulus for Church Activities the Year Around*

A Church Night Program	-	Frank Fitt
Church Signs	-	William L. Stidger
Trout Stream Religion	-	John Timothy Stone
Church Interiors	-	Joseph S. Hill
Pictures in the Church	-	S. R. Bratcher

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Dollar Tips — Many Other Features

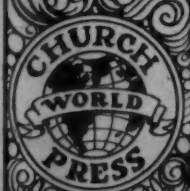
Vol. III



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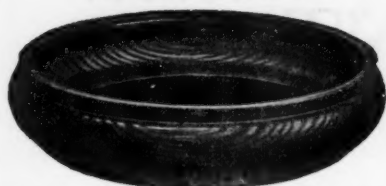
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## The Summer Issue

### An Announcement by the Publishers

WITHOUT a previous announcement we have combined the July and August numbers for this year in this one big double number. The reasons for the decision will, we think, commend themselves to every subscriber.

1. The editorial copy has been selected to help the minister in the shaping of his church program for the year 1927-28. The monthly issues each carry seasonal material. In the April issue we look for ideas for April, in the May issue there are plans for May, but in this summer annual there is material to help throughout the year.

2. The quantity of material which reaches the reader in this one issue is much greater than that which would be received in the two separate issues. As a matter of fact, if the advertising is eliminated, there is actually more material than is found in the average book selling for \$1.50 or \$2.00.

3. It reaches the minister when he wants it. Our experience shows that most ministers use their vacation season for rest, recuperation, reading of books which have been crowded out of the busy pastoral year, and the planning of their work for the year ahead. This number reaching him July 1 gives him the largest amount of material for the season when he is trying to visualize his work.

The next issue of CHURCH MANAGEMENT will be the September number which will be ready late in August. This will be filled with seasonal material, ready to serve the minister as he starts in with the serious work of the fall months. If you are not a regular subscriber we suggest that you send us \$2.00 for one year's subscription (or \$1.00 for six months) that you may have the inspiration of this dynamic church worker's magazine throughout the year.

CHURCH WORLD PRESS, Inc.  
Publishers, Church Management.



VOLUME III  
NUMBER 10

# CHURCH MANAGEMENT

JULY.  
AUGUST  
1927

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## The Editor's Drawer

When you're flat on your back  
With a throat full of bugs,  
A voice that squeaks,  
And a head that rattles—

And it's Mother's Day in the morning;  
With a swirl of babies coming to be baptized,

Most of them new and all of them frisky,  
And fathers and mothers and aunts and uncles

And grandpas and grandmas and cousins  
and kids

All coming to keep Mother's Day!

And it's up to some one to page a  
"supply"—

A secretary with his annual sermon,  
Or a Retired Brother with a perennial  
sermon—

You think of the babies and groan.

Through the gloom there comes a happy  
thought,

"Why not try the Editor?"

He is not old; he has children;  
He has preached Mother's Day Sermons,  
And he advertises his filing system!

He proves a cheerful pinch-hitter;  
At five o'clock on Saturday he contracts  
to preach

At ten forty-five on Sunday.

The editor arrives.

He keeps peace with the choir.

He likes the babies.

Each one he picks up,

Proudly prances to the baptismal font,

Properly baptizes it,

And returns it safely to the parental arms.  
Eleven babies—and not a single squawk!

The Editor preaches about Mother's Day  
But leaves out the sob stuff,  
And gets through on time.

Everybody is happy!  
(Including the babies)

Moral—when you need a pinch-hitter  
Remember the Editor!

J. R. S.

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VOLUME III  
NUMBER 10

# CHURCH MANAGEMENT

JULY -  
AUGUST  
1927

*A Journal of Homiletics and Parish Administration*

WILLIAM H. LEACH, Editor

## Things I Wish My Preacher Would Not Do

By a Man

"DO you know why the men no longer care to play golf with Dr. Belton?" asked a friend of mine the other day. "It is because he cheats in his score. If the ball happens to fall in a bad position, he simply lifts it out and puts it in a good position, then plays it. Wonderful scores he makes! But the fellows have lost confidence in him. If he does this in a golf game, they think this may be his habit in the game of life, so they have cut him out." The good man is perfectly innocent of any wrong doing, and yet he stands condemned in the eyes of the very men he is trying to win. A preacher can not afford to lie about his golf score! Better be a rotten player and be honest about it.

Second: When my preacher wishes to impress his ability on the congregation, which he does on rare occasions, he tells us how much he might have earned had he turned his talents in other channels. I admit that he has outstanding ability, and in many things he is a genuine "whizz." For example, last fall when the Red Cross drive was about to end in staleness, some one, more through fun than seriousness, suggested him for manager of the campaign. The rascal accepted the challenge and soon had the organization eating out of his hand, and the thing went over with a bang. When it comes to "selling" he can do that very thing—I've seen him in action. Of course he could have made a success of several other things. But when he pulls that stuff on us,—well, I just don't like it, that's all. Seems like he is either after a raise in salary, or wants to be hired for another year.

Third: I wish my preacher would stop playing the martyr. I know the work of a minister is difficult. So is mine. It has long drags and heart

aches in it. But why make a parade of it? Let him step up and take his medicine like a little man. He was not forced to choose that calling. There were plenty of others. Let him remember also that not only is the exit door unlocked, but that it is wide open. If he felt the call of God sufficiently in the beginning of his ministry, then he should take what that calling brings. Jesus did and his life had a cross in it.

Our readers have learned that the columns of this magazine are open to laymen as well as preachers. We like to hear from them. Of Course we don't endorse everything in this article. But we are glad to give the writer a chance to get it off his chest. He probably feels better about it and besides he says some things which irritate. Irritation is a good stimulant.

Paul said: "I glory in my tribulations."

Fourth: I like my preacher. I like to have him come to my place of business occasionally. But when he comes I wish he would not greet me as "brother" Jones. Gosh—what a fine time the fellows have after he goes! "Ah, brother Jones, how is the quilt and the Aid society getting on! And say, brother Jones, will you be at prayer meeting this week!" It gets under my skin a bit.

Fifth: When I go to church it is for spiritual refreshment for at the week end I am all run down and spiritually tired. At that time I want my preacher to open the door wide, and let the drafts of air from that goodly land blow through my soul. I want him to make me see visions and dream dreams, so that when the hour is done I shall be able to go out to meet life's rough face and play the man. Of a Sunday morning I don't want my preacher to

pose as an authority on botany and birds, federal reserve or Greek stems. Half of us know more about these things than he does, and the rest of us don't care a whoop. I want his sermons to be as fresh as the fields with the scent of spring time in them—but the scent only. I want him to be sympathetic with the peoples of the world, but I resent having that precious hour filled up with amateur stuff. I am old-fashioned enough to believe that the Bible is still the most invigorating tonic the soul can take, and I believe the man of Galilee still has a message for weary hearts. Hence, I would have my preacher dig deep during the week. I would have him make long excursions into the land of the spirit, so that when he stands before me on Sunday the flickering flame on the altar of the great within may be fanned into a living fire. I want to see the

Master standing beside.

Sixth: I wish my preacher would not scold. Sometimes it is evident that he has had a bad Saturday night, for he comes into the pulpit Sunday morning with a horseshoe in each glove. He tells us things! Perhaps this is all right—only the ones who need it do not happen to be present. I think he would get farther with his faithful members if he reserved his scoldings for personal interviews.

Seventh: Recently my preacher has developed a new complex. He tells us that "Who's Who" would be a very insignificant volume were it not for the ministers' sons. The first time he mentioned this it was interesting information, and we somewhat revised our estimates of the clerical offspring, even though personal observation might seem to point otherwise. But after we had received this information several times we began to think that we had

sinned against the possible success of our children because we had not chosen the ministry, for how could our children hope to compete with the children of the "parsonage" and the "manse?"

Eighth: All my life I have heard the unbrotherly things the "sisters" insist on doing to the minister's wife. I have heard of carpets being taken from the parsonage floors for plays in the church. I have heard of ice-boxes being rifled; and I have heard of furniture being commandeered. Perhaps I have lived in favored communities, but I have never found our women wanting to select the preacher's wife's "bonnet" or "gown." Goodness, no!—they are all too much interested in their own glad rags.

Such parsonages as have come under my observation—and I have seen a number—have been comfortable and commodious, as good to look at as any house on the street. After thirty years of experience with churches in five or six different states, I have found that the women of the churches are for the most part very charitable toward the minister's wife. It is true that by her very position she does not bear the same relationship to the community as does the wife of the doctor or the attorney. But why fret over it? It is part of the job. So I wish my preacher would stop referring to what a small proportion of "tom-cattie" women may do, as if it were the custom of all good and noble Christian women. It is a slander upon the splendid womanhood who compose such a large part of our churches.

Ninth: The Bible contains some of the most majestic literature mankind has ever produced. Large portions of it were written for liturgical purposes, and therefore to be read aloud. While we must use it in translation in our churches, yet it preserves much of the richness of cadence and musical beauty of the original. Take the great Psalms, or any of the other Old Testament poetry; take much of the New Testament, like the Sermon on the Mount, and it rolls from the lips like liquid gold. But my preacher has not yet learned to read. His scripture readings fall like lead. They have no more flash in them than a fog-bank. His emphasis is wrong—when he has any; at times his pronunciation is faulty, and through the whole his nose is buried in the book as if this were the first time he had seen the selection. I wish my preacher would spend an hour or two, occasionally, studying word and tonal values as well as the emphasis and the diction before he attempts to read the great messages. I know his reading would take on a charm and a dignity which is now pathetically and some-

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10. Gethsemane—His Prayer and Betrayal. The organist plays (softly) "Tis Midnight on Olive's Brow" while the leader reads Mark XIV:32-42 and 43-46.
11. The Crucifixion. The organist plays (softly) "Near the Cross" as the leader reads Luke XXIII:26-38. After which "Near the Cross" is sung as a soprano solo.
12. The Resurrection. The leader reads Matthew XXVIII:1-6 after which the choir sings "Christ Arose."
13. The Ascension. Scripture story. Acts I:6-11.
14. The Reigning Lord. The congregation sings "All Hail the Power of Jesus' Name."
15. Benediction.
16. Organ Postlude. "Hark, Ten Thousand Harps and Voices."

times tragically, absent.

Tenth: There is a great difference in the minds of people these days on what is right and what is wrong. Each of us has come up out of different backgrounds. Many of us have had the advantage of ethical studies in college. Therefore, for myself and family, I feel reasonably well qualified to pass judgment on my own acts, as well as to counsel a course of action for the junior members of my family. But I resent it when my preacher insists on making his conscience my guide. I want him to hold up the great ethical principles of the Holy Scriptures; but when he has done that I feel that the burden of their application, so far as I am concerned, rests solely with me. He evidently sees from a decidedly different viewpoint, and I have no doubt but that he is conscientious. So long as I am doing nothing that is neither a personal injury to myself or to others, I hold that this good man has no right to attempt to make me conform to his ethical standards.

Eleventh: The last decade has forced into the open many of the findings and conclusions of modern science. The secrets of the laboratory have been given to the masses. Religion finds that she is no longer able to fence her plot and put up "No Trespass" signs. The geologist, the biologist (particularly the biologist!) the chemist, the astronomer, and all the rest have not only climbed over the fences, but they have brought with them their picks and shovels, their microscopes and test tubes, and have set up shop and gone to work. They have sought to discover

if religion really was unassailable. It must be admitted that some of these adventurous scientists have not been as careful or as friendly as they might have been. They have thrown the ancient creeds into the discard, and they have been none too gentle with the sacred book. My preacher has been irked by the cock-sureness of this group which he mistakes for the world of real scientists. He shows his teeth and goes to unwarranted extremes in condemning them and their alleged findings. This is bad for him and bad for the cause for which he is giving his life. Certain it is that science cannot destroy anything that has permanent value. Indeed science seeks nothing but truth and of truth no man, and least of all a preacher, need be afraid.

Twelfth: My preacher is an interesting speaker. His delivery is engaging and his command of words is well nigh perfect; his personality is captivating and his thought is usually fresh and invigorating. It gives me pleasure to invite my friends to hear him preach. Occasionally I press an invitation upon some one to find that when they accept I am chagrined to have my preacher rise in his pulpit and say: "I am happy to introduce to you Rev. Bluster Bragg who will speak in behalf of, etc., etc." That means I will never get my friend inside the church again. My preacher has lost much for himself and for the church by allowing these itinerant preachers with "causes" in his pulpit.

Thirteenth: I am a fairly good listener and I get along fine for thirty or forty minutes under the spell of my

(Continued on Page 566)



# Church Signs and Their Significance

By Wm. L. Stidger, Author of "Standing Room Only," "Sermons in Books," etc.

**T**HE pulling power of church signs is tremendous. I have been greatly interested in every type of church advertising for a good many years. I have watched every type of church publicity. I have come to believe that the church sign is one of the best ways of attracting attention to a church and to a Sunday service that I know about.

In increasing numbers the church, like many other business concerns, is using the church sign in front of the edifice itself. All of us know the attraction that a cleverly worded sign has for us as we swing past it on a busy city street.

There was an insurance company in Detroit that used to have such a sign and I do not know of any advertising in the city that attracted more attention than did that simple sign. It was on East Jefferson Avenue and it was changed every two days. Everybody that I knew read that sign. The clever sayings on it were quoted over the tables of noon day lunch clubs, and in private homes. The warnings, and admonitions had mostly to do with automobile driving. Detroit chuckled over those signs every single week.

In Kansas City, there is a certain oil company which has a sign board out in front so that every passerby may read it. Every two or three days the wording of the sign is changed. It is nearly always clever. It has the same appeal that the quotations from *The Literary Digest* have; those sayings which appear in the *News Reel Service* in the theatres. Now and then a stunningly clever sentence appears on these service station signs, and the whole town has that saying on its lips for several days. Then some morning as I pass one of these signs I see a clever sentence which attracts my attention to the particular brand of oil and gas which that company carries. I am not offended by

that purely advertising sentence because I have so often chuckled over the purely pleasant sentences which that company has contributed to me. In fact I have a warm and friendly feeling toward that purely commercial ad which appears from time to time. I say to myself: "You certainly deserve to boost your own business now and then for you give us so much every week gratis."

It is the same thing with church signs. I think that it would be a very wise policy for preachers to take a cue from business and put something on their signs from week to week which has absolutely nothing to do with direct advertising of the church itself.

It might be some clever saying. As a suggestion I would say that hardly a week goes by that some dignified and humorous sentence from *The Literary Digest*, with some reference to preachers or churches, might not be quoted on the church sign so that it could be read by people in automobiles and by pedestrians passing by. In this way a clever preacher could win the eye and the heart and the friendship of those who pass his church.

Then when he really wanted his sign to attract attention to his church he could put a sentence on his sign telling the people what he has in store for them the following Sunday or week or month.

It might also be possible if the sign space is large enough to use the quota-

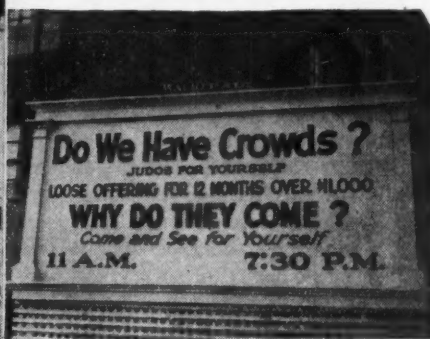
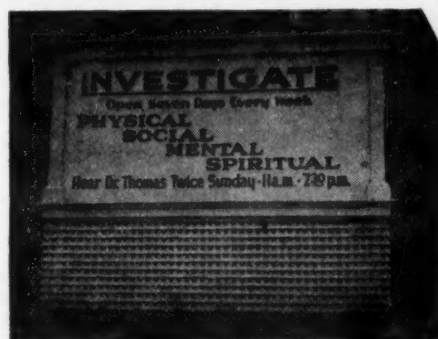
tion from some such periodical as the *Digest* at the top of the sign and the announcements of the Sunday sermons below that. The idea is to set bait for the eyes of those you want to read your church notices on that sign board.

The use of short, practical, helpful scripture quotations also has pulling power. Hundreds of newspapers in America use a short quotation from the Bible every day either on their news pages or on their editorial pages. Why do they do this? Because they have found out that the Bible as a whole is more interesting to the average man than any other book on earth. Its language, its brevity, its proverbial way of saying things, gets at the heart of life in a sentence. It is surprising what an appeal a sentence from the Bible has when it is printed in some unusual place, some unexpected place, such as on a church signboard. It catches the eye immediately, and it wins the mind and heart of the passer. I have watched this psychological process for years and I believe that one of the soundest and quickest ways to attract attention to a sign is to put a short scriptural quotation at the top of that sign, something that applies to every day life and living. Try it out!

Several men have tried out "Sentence Sermons" on their signs, and these have been very successful. They have become institutions along certain popular highways from Boston to San Francisco. The *Zion's Herald*, a Boston Methodist publication for years has been publishing a single sentence every week from "The Wayside Pulpit." The particular sentence in this week's issue which lies before me as I write is:

"THE WORLD NEEDS LEADERS WHO HAVE SEEN THE WORST AND STILL BELIEVE THE BEST."

Other church publications regularly publish these single sentences for





church signs. They are not copyrighted and any preacher may use them. They get a city or a village or a countryside in the habit of looking in the direction of the church.

In fact they not only advertise the church itself, but they preach. Every week these signs may be used as a pulpit from which may be preached "Sentence Sermons" which will sing a way into a man's soul and mind to remain forever and a day. I cannot too greatly emphasize this value of the church signboard, particularly in the city.

More and more must we come to using these signs as preaching vehicles. In so doing we attract just as much attention to our church as if we put down some definite statement of sermon themes, sociables, and suppers. We must not, we dare not, in these hurrying days, forget that we can preach through our signboards. No gospel goes further.

Was it not Sir Joshua Reynolds who said:

"A sentence oft catches him whom a sermon flies."

This is the psychology of the proper use of the city sign board in front of a church. Let us use at least as much intelligence as the service stations and business houses in the use of this valuable space. Let us make that space live and leap with laughter and love.

As preachers well know there are many different types of signboards. There is the lettered signboard, wherein each week a painted sign is inserted. It will be a large sign that can be seen from both sides of the street, and which

can be readily read from the passing street cars and by automobilists. I have several illustrations of that type of a board before me as I write.

They are photographs of a new board which has been erected at St. Mark's by the Rev. James Thomas, my successor, an alert and liberal minister who knows how to catch the eye and the heart of the modern city inhabitant.

Here are some of the recent signs:

"WHY NOT MAKE THIS  
YOUR CHURCH HOME?  
370 JOINED LAST YEAR  
MEMBERSHIP NOW 2620  
DR. THOMAS PREACHES  
11 A. M. 7:30 P. M."

Another appealing sign reads:

"DO WE HAVE CROWDS?  
Judge for Yourself.  
Loose Offerings for  
12 months over 11,000.  
WHY DO THEY COME?  
Come and See for Yourself.  
11 A. M. 7:30 P. M."

On the other side of this same church there is a signboard of a more conservative type which is used to catch the eye of the pedestrians who walk by this church on the sidewalks by thousands every day. Mr. Thomas thus catches them both coming and going; both walkers, and automobile riders and street car traffic. The more conservative sign has smaller letters and can have more on it. Those who pass usually stop and read this sign in detail. Those who whirl by in automobiles read the big letters in the larger sign. This is a combination that it is hard to beat.

number of educational and commercial organizations at a price approximating the rental cost of glass slides. Either a special film projector or an attachment for use with standard machine is needed for this form of projection. Here again a combination machine is possible which will use both film and slides. Such a combination will eliminate the inherent weakness of both methods.

It must further be remembered when purchasing a film projector that the same amount of detail and color that is possible with a 3¼ x 4-inch glass slide is not possible with the small ¾ x 1-inch area of the "strip film."

#### "Daylight" Projection

There is nothing magical about "daylight" projection. Any of the stereopticons with short focus lenses located close enough to the screen to produce a small picture, with concentrated illumination, may be used with entire satisfaction in rooms that are moderately well lighted. A special translucent screen placed between the lantern and the class adds to the brilliancy of the picture and so aids in counteracting the effect of the light in the room. This form of projecting either slides, opaque objects or "strip film," eliminates the inconvenience of totally darkening the room and allows sufficient light for taking notes. On the other hand, the size of the picture is greatly reduced and the value of the method is correspondingly decreased—its use of necessity being limited to comparatively small groups.

#### THE WAY

Some climb to God by narrow stairs  
of faith,  
Unpainted, steep, and cold for pilgrim  
feet;  
Some choose more stately stairways,  
winding flights,  
Nighed with rare pictures, hung with  
incense sweet.

On their own strength some gain each  
difficult flight,  
Nor need a pause to rest and kneel and  
pray;  
Some feel the grace of those who went  
before,  
And find a heartening Presence all the  
way.

Many the steps and each man climbs  
alone  
The flights of life that lead beyond  
the tomb—  
Yet matters it what stairs the pilgrim  
takes,  
If each but leads him to one Upper  
Room?

—Katherine Burton in "The Living Church."

The average expenditure in America per person for candy, ice cream and confections is \$18.15. The average expenditure for books is \$1.10.

## Projection of "Still Pictures"

**G**LASS lantern slides, supplemented by a good stereopticon, doubtless approach nearest to the mark of perfection in artificial aids to education. Slides are easy to make, are inexpensive to rent, can be easily colored, give a clearer and larger image at a greater distance than any other medium and will not buckle or curl under extremes of heat. Slide projectors permit detailed study of an unlimited number of subjects—with the voice and personality of the teacher playing an important part.

#### Opaque Object Projection

Opaque projectors are excellent aids in presenting an extremely wide range of class work. The material that can be projected in this manner is almost unlimited and the cost is practically nothing. Almost any kind of opaque object—from book pages intact to geology fossils and from the mechanism of a watch to an outline map—can be

shown by this method either in darkened rooms or under "daylight" conditions.

Inasmuch as a great deal of illumination is absorbed by the double reflection, a well darkened room is best suited for opaque projection. The pictures will not be as bright or sharp as with slide projection—other conditions being equal.

It is possible to secure combination machines which permit both of opaque and slide projection.

#### Film Projection

Stereopticon films are today supplementing—but are not supplanting—regular glass lantern slides. The printing of individual pictures on standard width motion picture film, offers an inexpensive and convenient method of using pictures for educational and entertainment purposes. Such film—known as "strip film," "film slides" and "still film"—can be purchased from a

# Conventions

## Suggestions to Committees on Supervision and Entertainment

By Robert Cashman, Business Manager of The Chicago Theological Seminary

### PART II

There are five good reasons for holding conventions:

- 1—To provide Christian fellowship and the exchange of general information
- 2—To make possible the definition of policies, and the creation of a united program for the field involved
- 3—To cultivate the individual, and acquaint him with the purposes of the organization
- 4—To produce a loyal constituency for the program to be promoted
- 5—To establish a "Clearing House" for the creation and contribution of new ideas, that the interests of the whole work may go forward.

In our last message on the subject of "Conventions" in the June number of Church Management, it was only possible to cover the theme in a general way. This month, we desire to list the duties of some of the more important committees.

### Program

In building the program, care should be used to choose the right speakers to develop the convention purpose, rather than to group the convention topics around certain well-known available men and women. I remember one great convention which had so many prominent speakers on its program from outside organizations, that the purpose of the meeting was not developed, and the investment in promotion was almost lost.

The program should be built toward a climax. The strongest speakers, and the best entertainment should be placed near the last, lest an anti-climax be reached, and there be a discouraging falling off of interest and attendance, which greatly weakens the power of the meeting.

There is a certain group of denominational conventions where attendance at either the opening or closing sessions is considered scarcely worth while. This is a great mistake, and could be overcome by a more careful arrangement of the program, and a more thorough advance promotion.

The program should be well-balanced, with a proper adjustment of the inspirational features to those of business and entertainment.

What are known as "steam roller" and "rubber stamp" methods promoted by the "inner ring" should be avoided

carefully, lest opposition and friction develop, and the benefits of the convention be lost. One of the best ways to accomplish this, is to allow time for conferences and discussion, and to arrange for as many people as possible to take part. "I have just attended a wonderful convention," said the happy delegate, as he returned home. "I made a speech," he added, and thereby revealed the secret of a successful meeting.



Here Mr. Cashman continues his discussion on the supervision of committees. The spring meetings are over but many men are getting ready to entertain gatherings in the fall. Others will file these two chapters away for reference when the time comes to play host. Conventions are an integral part of church life.

Articles by Mr. Cashman to follow include:

- The Minister's Use of Time
- Financial Campaigns
- Advertising and Publicity
- The Minister as an Executive

A "one-man-show" is to be avoided. Put others forward rather than yourself. Do not over-crowd the program. Two leading speakers to a session are enough; one is better. Music is important.

Business meetings are conducted best in the morning; departmental conferences and recreation in the afternoon; and inspirational sessions at night.

Meetings should be conducted on schedule. This is possible, if the right president or chairman is in charge.

In selecting speakers, two points of equal merit should be kept in mind:

1. Those who have something to say
2. Those who know how to say it

Agreements should be made in writing in advance with each participant, covering the time and place and length of the addresses to be given, and the honorarium and expenses to be paid.

Differences of opinion should be kept out of public sessions. Refer them to sub-committees. Eliminate all favoritisms, prejudices and personalities.

### Transportation

The work of the transportation committee is important, but not generally difficult, the extent of its responsibilities

depending somewhat upon the size of the convention to be held, and the geographical territory to be covered.

A local association meeting, for instance, may involve only street cars, automobiles, and busses, while a world's convention may call for special trains and chartered ships, thereby requiring the utmost of skill and leadership to meet the difficult situations which are certain to arise.

The transportation committee will

seek to find the most pleasant routes and modes of travel; issue maps, bulletins and baggage tags; and will secure agreements for reduced rates on trains and boats (special cars, 18-20 minimum; special trains, 100-125 minimum) when possible.

A transportation committee that can deliver its delegates at the convention, take care of them during the meetings, and get them safely home again, has made its place in history.

### Finance Committee

A convention may be financed from the budget of the organization it represents; or by dues, registration fees or exhibit rentals. Sometimes the church or city inviting the convention agrees to raise the necessary funds. Advertising space in programs is sometimes sold, but is justified only if the ads are really beneficial to the concerns represented.

A convention is always more welcome if the question of finance can be covered quietly and efficiently in advance. A convention deficit is almost a calamity.

The finance committee will make up its budget from a study of previous records, and from a knowledge of the new requirements which will be pre-

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# Marble Plays Important Part in Church Interiors

By Joseph S. Hill, Editor, "Through the Ages"

"I," as Ralph Adams Cram wrote, "in the year 1885 or thereabouts, one had ventured to predict that in twenty-five years the architectural magazines would be printing special issues devoted wholly to contemporary ecclesiastical architecture, he would have been considered a fit subject 'de lunatico inquirendo'." Church architecture was then in an unusually decadent condition and it was the practice to embellish the interiors of the so-called Jeffersonian mode with what Cram

in the beginning, followed closely by the Presbyterians. The Roman Catholics followed suit and of late the Christian Scientists have joined the select class; and the Methodists and Baptists are now having an awakening.

This development has followed along three periods of style: English Gothic, Lombard and Colonial. All are being treated with great skill and individualism. The first is the choice of the Episcopalians and the Presbyterians, the second of the Roman Catholics, and the

everything must be refined, reserved—even formal. It also seems right that the last vestige of domesticity—if I may call it so—of homeliness, if you like, should be done away with, that the church may take on the qualities of power, formality, even of grandeur, that fit it for its new position."

These qualities are not a mere matter of pride, or desirable merely because they flatter the feelings of a certain congregation, but because they "show a right impelling spirit... and because they are the least unworthy of the material treasures of this life that may be offered in the worship of God."

Nothing is more out of place than the employment of cheap materials in an ecclesiastical structure; as, for example, the use of imitation marbles, of make-believe chimes and inferior stained glass. There has been far too much of this sort of thing in civil and domestic architecture, but when they enter into the question of church-building and ornamentation, thy became unpardonable.

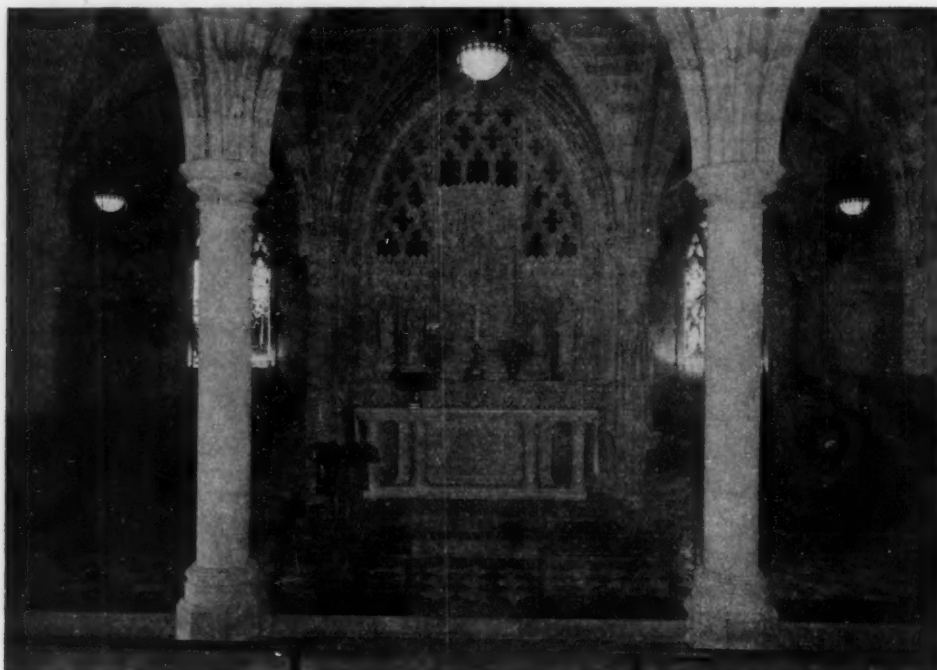
"We may study the monuments of the great past until we are surfeited with erudition. We may measure and sketch and photograph the work of the Middle Ages monuments. We may try to build with archaeological exactness, and in this we may succeed; but we may as well understand at once that,

until we realize that beauty of whatever kind in any church is put there to the glory of God and not to the vain admiration of the passersby, we may study and labor in vain."

If a church is not honest—honest in its design, its construction, its decoration—it is nothing; and any added richness, if it is the richness of falsity, is an added shame.

Primitive man, imbued with religious instinct, early recognized the fact that "Beauty is God's handwriting." "In days of yore," wrote Schiller, "nothing was holy but the beautiful." It was but natural, therefore, that marble, with its gleaming surface and matchless colorings, should be man's first choice of building material for his temples, and that he should rank it among the semi-precious stones.

No material is better able to inspire the proper religious atmosphere, to suggest dignity, even sublimity, than



ST. ALBAN'S CATHEDRAL, PROTESTANT EPISCOPAL, WASHINGTON, D. C.

called "aesthetic stenciling in tertiary colors and sunflower patterns," and to paint them three shades of olive green without, while filling their windows with preposterous stained glass. The Episcopal Church adhered to the Victorian Gothic, the Protestant denominations were copying the successors of Richardson, and the Roman Church was beginning to build multitudes of the poorest religious structures it had ever conceived.

The following forty years have seen such changes as astound the understanding. America has developed a domestic architecture that is beautiful and distinctive; a commercial architecture that is original and logical; a public architecture that is mostly refined and sometimes noble; and a church architecture that gives the promise of being the equal in expression of that of the great Middle Ages.

The Episcopal Church took the lead

third of the Congregationalists. There occur, of course, Roman Catholic Gothic and Presbyterian Lombard, but Colonial churches are now rare, while the Christian Scientists, except for an occasional Roman Catholic structure, are the only ones using the modern classic.

Whatever the style and whatever the sect, we find that there is a trend toward a development in richness and refinement from the simplest beginning as exemplified in the country chapel. This is especially the case with the city church, where any suspicion of rudeness is out of the question, and where picturesque effects are futile. One of our most prominent architects, speaking of this phase of church architecture, said: "Here the material must be refined and delicate, rough stone is barred and in its place must come stone that has a smooth and well-dressed surface. Ornamentation must be finely cut and carefully placed:



this century stone of time. There is nothing make-believe, nothing transient about marble. Its inherent beauties are never garish; its translucent surfaces are never harsh or bizarre. It blends softly with the spirit of devotion; it is symbolic of divine mysteries and melodies.

Marble has, too, certain definite qualities that make it, for ecclesiastical construction, the most practical and the most economical of interior finishes.

As a flooring it is non-slip, quiet and long-wearing. For wall wainscot, altar rails, pulpit and reredos it has a beauty of texture and surface that is unsurpassed.

Marble diffuses all available light, eliminating all annoying glare. It has excellent acoustical properties. Its cost is moderate; its maintenance is practically nothing and it is easily kept clean. Certainly, with all these qualifications, any one of which in itself would serve to attract serious consideration, marble deserves the place it has won in the art of building.



SECOND CONGREGATIONAL CHURCH  
HOLYOKE, MASS.



ST. MATTHEW'S ROMAN CATHOLIC CHURCH  
WASHINGTON, D. C.

### THE SILENT HOUSE

Our house is noiseless today,  
Strange silences the clean rooms fill;  
So different from when we used to say,  
"Will the child never be still?"

Our house is kept perfect today,  
Made bright by the house mother's  
skill;  
No children now litter the floor with  
their play  
As youngsters oftentimes will.

We can run our house on schedule  
today,  
We breakfast at seven and lunch at  
one.  
When the child was here there was  
often delay,  
So many things had to be done.

Yet I'd give all I have in the world  
today,  
To hear the playing feet upon the  
floor,  
Of the child whom God has taken away,  
Who tries our nerves no more.

Our house is too silent today.

—William H. Leach in "The Christian Advocate."

## Conventions

(Continued from Page 559)

sented by the program committee. It will supervise the receipt of fees and various other funds, pay the bills, and see that the expenses of the meeting remain within the budget.

Sometimes the purchase of supplies is referred also to the finance committee, such as blackboards, notebooks, stationery, badges, signs, banners, souvenirs, etc.

### Invitation (Attendance)

The invitation (attendance) committee will see that the constituency is invited to come to the convention. There is, of course, more than the mere issuing of announcements back of the work of this committee. Real sales ability is required. A great program may be arranged; the transportation committee may be ready; and the budget may be financed; but these items will not necessarily guarantee a full convention hall. Infinite patience and follow-up are required. A campaign organization is sometimes necessary to produce the results desired. This is true especially of religious organizations where delegates must pay their own expenses.

### Local Committee on Arrangements

While the organization of the local committee on arrangements requires a much shorter period of time than some of the other committees, the work is much more intensified. Under the direction of this committee will come the work of almost all the sub-committees such as reception, registration, entertainment, ushers, music, publicity recreation, pulpit supply, information bureau, and banquet.

Reception—Nothing counts as much as "first impressions." Therefore, the work of the reception committee is important. Who has not felt the loneliness of coming to a strange church or city without a welcome? To be met at the train, taken to the convention hall for registration, and made to feel "at home" is a good beginning for a successful meeting.

Registration—It is important to register each delegate as soon as he arrives. This provides a check-up on the expected attendance, aids in matters of publicity, and is of general assistance in all the plans for the entertainment of the convention. A card record is helpful in this department.

At the time of registration, fees are collected, assignment to the entertainment committee is made, and to each delegate there is usually handed an envelope containing his supplies, such as badge, program, notebook, song book, instructions, etc.

Entertainment—The entertainment committee having learned in advance of

# One Inch of Bible Verses

**M**R. J. E. MOORE, a mechanic and Christian worker of Fredonia, Pa., wondered if there was not some way to tie the mechanics rule up with Bible verses. If you will look at the rule on your desk you will notice that it is divided into sixteen parts. His thought was that each of these divisions ought to call to mind some great scripture passage.

The first one to come to his mind was John 3:16. This could be expressed in the fraction of an inch as 3/16. Then he went to work to fill up the other fifteen spaces. Here is the selection he has made. He recommends that mechanics place the list over their desks and them. What do you think of his selection?

### GOD'S WORD IN FRACTIONS

Romans 1:16—For I am not ashamed of the gospel of Jesus Christ: for it is the Power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.

2 Tim. 1:8—Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God.

John 3:16—For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.

1 Cor. 1:4—I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ. (Do you?)

Matt. 5:16—Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.

1 Peter 3:8—Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.

Matt. 7:16—Ye shall know them by their fruits.

3 John 1:2—Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

1 Cor. 9:16—For though I preach the gospel, I have nothing to glory of for necessity is laid upon me: Yea woe is unto me if I preach not the gospel.

Roman 5:8—But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

Hebrews 11:16—But now they desire a better country, that is, an heavenly; Wherefore God is not ashamed to be called their God; for He hath prepared for them a city.

Proverbs 3:4—So shalt thou find favor and good understanding in the sight of God and man.

Proverbs 13:16—Every prudent man dealeth with knowledge; but a fool layeth open his folly.

Matt. 7:8—For everyone that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened.

Proverbs 15:16—Better is little with fear of the Lord than great treasure and trouble therewith.

Psalms 1:1—Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in this law doeth he meditate day and night.

the anticipated attendance, and having been informed especially as to the distinguished speakers and guests expected, will secure the necessary reservations in hotels or homes, and possibly with the aid of such organizations as the Boy Scouts, will see that the delegates are taken to their various places of entertainment, and shown such other courtesies as the occasion may demand. The entertainment committee may arrange also for church luncheons or suppers in or near the convention building; provide special sight-seeing tours, concerts, and other features of entertainment, as may be agreed. With right organization, it is often possible to give an educational pageant or special concert, whereby the expenses of the entire convention may be covered, with pleasure and delight to all concerned.

Ushers—The ushers committee may accomplish for a convention what ushers do for a church or theater. There is something about an usher's welcome which contributes a marked

influence to the meetings we attend. The ushers should be instructed carefully as to seating, exits, ventilation, and all emergencies such as sudden illness or accident, possible fire, etc.

Music—To this committee may be assigned the duties of securing leaders of congregational singing, as may be required by the program; a similar provision of organists or pianists; the furnishing of song books, if needed; and the selection of soloists, orchestras, bands, quartets, or chorus choirs.

Publicity—This is an important committee, and will function before and after, as well as during, the convention.

There are a great many mediums of publicity which may be used, such as cards, tickets, circular letters, bulletins, broadcasting and the religious and secular press.

Newspaper editors should be invited to the convention sessions, and should be furnished with advance copies of the official program, addresses, facts, photographs, and such other information and material as may be requested. Photo-

(Continued on Page 566)



# A Church Night Program

By Frank Fitt, Highland Park, Illinois

**A**FTER six years in my present pastorate, a suburban parish on Chicago's north shore, I was faced by two distressing facts, two problems that apparently could not be solved.

First, every department of the church's activity had advanced in enrollment and attendance except the mid-week prayer meeting. The faithful little band who met on Wednesday nights varied from ten to twenty in number and always included the minister's wife, the director of religious education, the paid pianist and the sexton. It seemed impossible to rally a larger group of people to this service. Various plans were tried without permanent success.

Second, it seemed equally difficult to organize and keep going a Sunday morning adult Bible class. Four attempts to develop such a class had been made in vain. A well-known professor from a nearby college had been paid to lead such a group. After the initial enthusiasm over his coming had a chance to cool the attendance melted away. The same failure awaited three more differing approaches to the problem. The children came in overflowing numbers to their classes, but the adults did not respond.

Confronted by this two-fold evidence of defeat in working out a program for adult religious education we stumbled, almost accidentally, upon a method of success. This method we have used increasingly in the three years since then and always with positive results. It might be called the method of the informal discussion group.

## The Origin of the Plan

Acting on the suggestion of one of the men in the church I invited to an informal week-night gathering at the manse about a hundred members of my parish. These men and women were carefully picked. Almost all of them were married couples in their thirties and forties who had children in our church school. Most of them were college graduates and actively interested in modern problems. About two thirds of them were members of the church. Not more than half attended church regularly. In the letter of invitation I made quite plain the purpose of the gathering—to discuss the need for adult religious education in our parish. Thirty-five men and women came to the manse.

I confess I had no idea beforehand as to the possible result of that conference. When the people gathered together at my home I had no plan to lay before them. My desire was to state the problem and obtain their point of view. This I did, pointing out their need for an appreciation of the changing emphasis in the Christian faith and emphasizing the new light cast upon the Bible within their generation. In the two-hour discussion which followed everyone present had something

We don't believe in prayer meeting substitutes. We do believe however in adaptations of the prayer meeting to modern conditions. From time to time we have published such adaptations. We selected this one for the summer issue because of its breadth and thoroughness. It is interesting, educational and spiritual. It will pay you to study well these pages.

to say and at its close the complete church night program for 1925 had been worked out. The pastor made no suggestions. The group at the manse that evening developed the plan, secured the volunteer workers it required and planned the details of its execution.

## The Plan Itself

About the plan itself there is nothing original, although its methods were far less known in church circles in the fall of 1924 when we held our first discussion group than in this year of 1927. A glance at the announcement reproduced with this article will indicate the main lines of the church night program. Ten Wednesday nights from early January to Holy Week are given over to discussion classes specializing on three or four themes. In our three years' experience we have found the most suitable courses to be those (1) on the modern approach to the Bible, (2) on the life and teachings of Jesus, (3) on the religious life of the child and (4) on missions; but each year the themes should be somewhat varied. A worship period of fifteen minutes is followed by a discussion class of forty-five minutes. Sometimes the leader of the class does most of the talking. Sometimes the leader seeks to draw out the members of his group. In every class there is a period for questions.

On the Wednesday night before the series opens there is a preliminary

meeting addressed by some Christian leader of national reputation. Professor Goodspeed, for example, was secured for the 1925 program when his translation of the New Testament was a common topic of conversation. The value of this preliminary meeting for purposes of advertising and enrollment needs no comment.

On the Wednesday night following the series there is a supper at the parish house to which all who enrolled in the classes are invited. At the informal meeting following the supper constructive criticism is passed upon the series just over and a committee appointed and given instructions for working out the program for the following year.

It will be noticed that this is the only time the people gather for supper. Churches vary in their possibilities. In a suburban church like ours the weekly supper and fun and frolic features would not add to the effectiveness of the plan.

## The Advertising of the Plan

Several months before hand the courses are arranged in detail and the speaker for the opening meeting secured. Then comes the composition of the four-page announcement by an advertising expert who happens to be an enthusiastic member of the group. Examine our 1927 announcement. It is worth your study. How is this announcement used? At this point I believe we have developed something new in church advertising.

During the first half of December my wife and I invite on the week-nights to our home in groups of about a hundred those members and adherents who live in the four hundred homes of the parish. In the letter of invitation we explain that the purpose of the informal gathering at the manse is to enable newcomers in our church to meet the older members and to let all know the interesting details of our coming church night program. A postal card for reply is enclosed with each invitation. Out of each group of one hundred people invited from twenty-five to fifty come to our home.

At these gatherings I introduce the new members to all present and then distribute copies of our church night announcement, emphasizing the purpose of each course: one planned for the mood of inquiry, another for the more mystical and devout mood, and another for those who are anxious about their



children's spiritual development. Then I ask for comments and always receive most enthusiastic pledges of personal support for the plan. Then I make two requests: I ask all present to instruct their friends about what is coming in our church and I ask for volunteers who will phone ten homes the night before the opening meeting in January. I always secure enough volunteers to cover our parish.

These group meetings are most effective agencies of propaganda. Cider and cookies complete the evening.

On the three Sundays before the opening meeting the church night folders and enrollment cards are handed the members of the congregation as they enter. During the announcements the pastor goes over again more briefly the information he has already given to the groups at his home and at the close of the service the signed cards are received. The week before the series begins the notice of the program and an enrollment card in postal form addressed to the registrar of the courses are mailed to everyone in the parish. Finally at the preliminary meeting there is an appeal for enrollment.

#### The Results and By-Products of Plan

There are at least three definite, measurable benefits of the plan.

(1) From the first week in January until Easter week a group of interested and enthusiastic people gather at our church on Wednesday nights to study and discuss themes dealing with vital religious needs. In 1925 the average attendance was sixty-five. In 1926 the average increased to eighty-five. I am writing this article in the morning of New Year's Day and I shall be surprised if the 1927 series does not bring the attendance over one hundred. Ours is not a large church. Our resident membership is about four hundred. Our Sunday morning congregation for the last quarter of 1926 averaged just two hundred.

(2) The December group meetings at the manse have solved the problem of obtaining a happy introduction for the newcomer to our parish. I am the pastor of a church in a suburb and I found the cultivation of a proper spirit of welcome presented problems. We used to attempt an annual reception at the parish house in the fall for the new members.

(3) After the 1925 series there began to develop a desire for a Sunday morning adult Bible class. By the next fall it had become a reality and has continued ever since. The class is taught by a layman from our own membership who began his teaching as a leader in the 1925 series.

There has resulted from this program an undoubted strengthening of our church life as a whole.

### COURSE I

#### Subject: The Christian's Faith and the Christian's Book

(A) The basic principle in Christianity is *faith in God*. The carefully devised ethical programs for human action lack the deeper source of stimulus needed to inspire men for life's hard tasks. What is needed is a read faith in God. How does the new science, the new psychology and the new outlook concern our faith in God?

(B) Five lectures are offered which bring together a great body of testimony to the unique value of the Book of books. The creative power of the Bible, its gradual formation through centuries of spiritual searching, its influence upon the first generations of Christians and its message of light to the four corners of the earth ever since—this is the subject matter of the series.

#### The Ten Weekly Topics for Discussion Are:

##### (A)

1. January 12—"The New Science and the Old Faith"
2. January 19—"The Contribution of the New Psychology"
3. January 26—"What Distinguishes the Twentieth Century Faith in God?"
4. February 2—"The Eternal Fundamentals of the Christian Faith"
5. February 9—"The Vision Splendid of the New Day"

##### (B)

6. February 16—"The Secret of the Bible's Life-Giving Power"
7. February 23—"A Hebrew Legacy, the Old Testament"
8. March 2—"The Charter of the Early Church, the New Testament"
9. March 9—"How this Book of Supreme Power Grew"
10. March 16—"Why the Bible is World Inclusive"

### COURSE II

#### Subject: Character Building Under the Master Builder

This group will use a text-book, "Building on Rock," by Henry Kingman. It is issued by The Association Press and can be purchased at any bookstore. Copies will also be on sale at the Parish House on Wednesday, January fifth.

Getting reality in religion is the theme. The study of the characteristics of a life grounded on permanent spiritual realities as laid down by Jesus Christ is the purpose of this course.

"When darkness veils His lovely face,  
I rest on His unchanging grace.  
In every high and stormy gale,  
My anchor holds within the vale."

So we learn to live as well as to sing as we turn reverently to the supreme authority in the field of character. "Everyone therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon a rock."

#### The Ten Weekly Topics for Discussion Are:

1. January 12—"A Foundation of Faith"
2. January 19—"A Vision of God"
3. January 26—"A Vision of Man"
4. February 2—"Real Character"
5. February 9—"Zeal and Purpose"
6. February 16—"The Acid Test"
7. February 23—"Ministry Without Reserve"
8. March 2—"The Lion in the Way"
9. March 9—"The Asking Spirit"
10. March 16—"Kindly Affectioned"

### COURSE III

#### Subject: A Study of Religious Experience from the Standpoint of the New Psychology

There is a dynamic religion all good men are ever searching for, a religious purpose that in the affairs of Family, Society and State lifts individuals out of the commonplace and ordinary and nearer to their ideal, that defies limitations and sings

"Yet in my dreams I'd be  
Near, my God, to Thee,  
Nearer to Thee!"

That aspiration will be victorious. The dream so many of us dream can hardly fail us.

Psychology has opened up a new pathway of approach to this spiritual goal. This course may be regarded as a sort of laboratory manual of cases and situations that will prove helpful and inspiring to all parents and teachers.

#### The Ten Weekly Topics for Discussion Are:

1. January 12—"How the New Psychology Looks at Religion"
2. January 19—"Why Religious Experiences Differ"
3. January 26—"The Real Relation of Religion and Society"
4. February 2—"How Religion Affects Personality"
5. February 9—"The Aim and Importance of Religious Education"
6. February 16—"The Part Religious Beliefs Play in Life"
7. February 23—"The Mob Psychology Interpretation of a New Testament Event"
8. March 2—"Pathological Conditions to Avoid"
9. March 9—"How to Conserve the Margins of Experience"
10. March 16—"The Inner Psychology of Man's Greatest Resource—Prayer"

# The Kenmore Church Finance Plan

By John Richelson, D.D., Kenmore Presbyterian Church, Buffalo, N. Y.

**T**HE executive committee of the Kenmore Presbyterian Church, Buffalo, N. Y., after an intensive study of the problem of church financing, devised the system of selling sustaining memberships.

The necessities of the organization called for a goal of \$25,000 to meet current expenses. It was determined to offer for sale 1000 sustaining memberships at \$25 each. In adopting this new plan it was decided to secure benevolence money by direct appeal to the audience on one Sunday of each month accompanied by the conventional passing of collection plates. But one fundamental principle of the unique financing plan adopted by this church is the absolute rule that no collection is ever to be taken at any public service in the church for current expenses. Nor is any contribution accepted from any church organization, nor are any dinners, bazaars or other money-raising schemes permitted. Strangers

and visitors are made to feel that they are very welcome at all the services of the church and that the members of the church feel it a pleasure and an honor to have visitors and strangers as guests of the church without expecting them to make any contribution toward sustaining the work. This attitude is made plain by an announcement placed in the weekly calendar. Also it is made clear that the church still has sustaining memberships for sale since all the budget proposed has not yet been reached. The invitation is frequently extended to those who may feel so inclined, whether they be members of this church or of another church or of no church to participate in defraying the costs of the work by taking out a sustaining membership. For this purpose application blanks for sustaining memberships are conveniently placed in the vestibule of the church.

In order to eliminate the

tremendous detail of a thousand sets of fifty-two weekly envelopes each to be opened, checked and entered on church books with all the inevitable confusion of improper amounts enclosed in envelopes and the loss of envelopes at home and treacherous human memory, a very efficient new system was put into operation. The price of a sustaining membership was fixed at about the average contribution of members of this particular church, which proved to

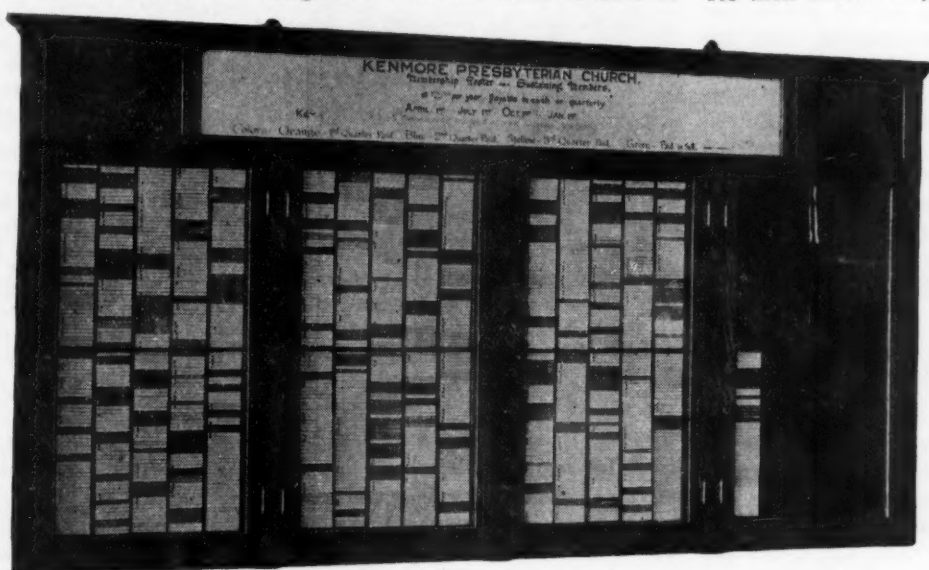
This is a revolutionary thing. Dr. Richelson proposes a system for financing the church as a club is now financed, by sustaining memberships. It has much in its favor while some things can be said against it. It eliminates constant and inopportune appeals which stifle spirituality and takes the church out of "hear the pennies dropping class." But what do you think of the idea?

be \$25 per year. On the membership application blank the subscriber indicates how he wishes to pay this membership, whether annually, semi-annually or quarterly. This alone eliminates a great load of detail. The roster of the church membership is placed in the vestibule of the church and whenever a member takes out one or more sustaining memberships a marker or star is placed before the name of such person. If the subscriber is not a member of the church, his name is placed in a separate division on the board and designated with the same marker or

star. A scheme was adopted whereby at a glance anyone could see how he stood with regard to his sustaining membership. A key on the board explains the meaning of the colors. When one's name is encased in an orange colored tube it means that the first quarter has been paid, for the second quarter in blue, the third in yellow and if it appears in green it signifies that the sustaining membership has been paid in full for the year. Anyone may know instantly how he stands with regard to his sustaining membership, and it is also possible quickly to calculate the promptness with which the membership as a whole is meeting its financial undertaking.

The impression this new system makes on the morale of the congregation is excellent. To be sure it is an uncomfortable system for any who might have desired to be slack in their financial faithfulness to their church and at the same time have such fact hidden because of a secret method of financing. The instances arising of members unable to purchase a sustaining membership have been altogether negligible. It must be understood that no distinction is made between those who purchase one and those who purchase more than one sustaining membership. Consequently, an entire family is creditably recorded when one sustaining membership is taken out in the name of the entire family. It is not true of one per cent of the membership of this church that with any affection for their church they are unable to lay

up the sum of \$6.25 in a period of three months with which to pay the quarterly installment on a sustaining membership. The few instances where inability was actually the case, surplus memberships of other givers were immediately transferred to cover the cases. The church officers assumed the position that members of the





church able to purchase a sustaining membership but unwilling to do so should have that fact made apparent with the alternative that if the church did not mean anything to them it were wisest to request that their names be taken from the church roll. Essentially, this plan places the whole matter of the financial support of a church into the open. The dues needed from members to defray the current expenses of a congregation are not looked upon as charity but as a necessary business matter. Consequently, secrecy is not advantageous. No self-respecting lodge or club could continue in business if its members fixed their own dues, each one for himself and unknown to the other and each member contributed whenever and whatever he thought wise or totally omitted sharing in the common cost without the knowledge of his fellow members.

The officers of the Kenmore Presbyterian Church report unquestioned success of the new plan as evidenced by the immediate large proportion of increased giving on the part of its members.

## Things I Wish My Preacher Would Not Do

(Continued from Page 556)

preacher's personality and message. But when he begins to hang out signs like "Finally" and "In conclusion" he loses me right then, and I lose him. I like to have a preacher stop when I am not expecting it,—at least at the place he ought to. When he keeps stringing me along something is liable to snap.

In a middle western city a protestant preacher rented the lower of a two-family flat. The upper was occupied by the owner, a Catholic business man whose family consisted of a wife and young daughter. Each morning this man went to his work, and the preacher went down the same street to his study at the church. One morning the following conversation took place between the little daughter and her mother:

"Mamma, does Mr. Blank (preacher) work downtown like my papa does?"

"No, darling, Mr. Blank works over to the church. He's a preacher like Father Dash."

The little girl turned in surprise to her mother and then said:

"Why no—Mr. Blank is a man!"

That's just what I want my preacher to be—a man, kindly, human, sympathetic, with faults just like other people and not ashamed to admit them. He IS that kind of a man, and I like him for it.

## Conventions

(Continued from Page 562)

graphs of the principal speakers are usually desired.

**Recreation**—Only those who have attended long, drawn out convention sessions, many times with the addition of conferences lasting far into the night, can appreciate the refreshment which may be afforded by the careful planning of the recreation committee. Sometimes this may involve sight-seeing; at other times, competitive sports, or social events. Local conditions will determine what is best.

**Pulpit Supply**—If the convention is religious, and holds over Sunday, great blessing often comes from an arrangement for the supply of pulpits by the convention speakers and delegates. Sometimes a minister and a layman will go together, and both will take part in the service. This puts the community in touch with the purposes of the convention, gives the regular ministers a rest, and is helpful, as well, to those who participate.

**Information**—What can compare with the usefulness of a good information bureau? A pleasant greeting and a question answered, sends away the delegate to new paths of happiness. The information bureau will furnish programs, time tables, directories, maps, stationery and postage, telegraph service, telephones, circulars, bulletins and booklets, and all such information and means to secure it as may be needed. "Courtesy" should be the key-word of this committee.

**Banquet**—Almost every convention schedules a banquet. In business conventions, this generally comes last, because it is one of the most attractive features of entertainment, and helps to hold the delegates to the end of the sessions.

Tickets may be prepared in advance for the banquet, and may be sold or given out by the banquet committee, who should know just how many will attend, and how to prepare for them.

A good menu is essential. There should be a speakers' table, preferably raised a little higher than the others, with place-cards indicating the order of seating desired.

If suitable for the occasion, music is a great help, especially that which unites the guests in cheerful or devotional singing. A piano should be near the speakers' table. Other music is pleasant if it does not annoy the guests in conversation.

The program for the banquet will depend somewhat upon the time allowed, and the nature of the convention. It should be strong, but not heavy. It

should sum up what has gone before, and should send away the guests in a happy frame of mind.

A good toastmaster will know not only how to introduce the scheduled speakers, but how and when to call out the unexpected from the guests assembled. It is always desirable to call on newly-elected officers, and to express appreciation to those who may be chiefly responsible for the success of the meeting.

Flowers will form the chief decoration, especially for the speakers' table.

### Other Committees

If the convention is large, additional committees may be added, such, for instance, as exhibits, first aid, decorations, complaints, dramatization and parade, the duties of which may be covered in a later message.

Without a doubt, the gathering together of a group of delegates in any well-managed convention, will accomplish more in a day than could be achieved in months, if not years, of effort on the part of individuals acting independently:

"For where two or three are gathered together in My Name, there am I in the midst of them."

Ministers, generally, may not know that a great proportion of America's business is transacted on the basis of personal friendship. Many of the largest transactions take place between friends over the dinner table, or on the golf course at the country club. How much more important it is, then, that ministers and others engaged in Christian service, should come to know one another personally, for the promotion of "The Biggest Business in the World," on a basis of confidence and good will.

## THE BUILDERS

A builder builded a temple,  
He wrought it with grace and skill;  
Pillars and groins and arches—  
All fashioned to work his will.  
And men said as they saw its bearty  
"It never shall know decay;  
Great is thy skill, O Builder!  
Thy fame shall endure for aye."

A teacher builded a temple  
With loving and infinite care,  
Planning each arch with patience,  
Laying each stone with prayer.  
None praised the unceasing efforts,  
None knew of the wondrous plan,  
But the temple the teacher builded  
Was unseen by the eye of man.

Gone is the builder's temple,  
Crumbled into the dust;  
Low lies each stately pillar,  
Food for consuming rust.  
But the temple the teacher builded  
Will last while the ages roll;  
For that beautiful, unseen temple  
Was a child's immortal soul."

—Author Unknown.



# Factors in Ministerial Success

## X—Keep Your Ideals

By Rev. J. W. G. Ward, D.D., Montreal

"WHY are you so keen on reaching the summit?" someone asked George L. Mallory, who afterwards perished in scaling Mount Everest. "Just because it is there!" he replied. Earth's highest peak has long exercised a strange fascination over men. They have climbed its precipitous slopes, and tried to conquer its crest. Hardship, danger, and dogged persistence, have been part of the price. That mattered not. Which things are analogous. The noblest mission given to man is to be a messenger of God. Perchance in the sanctuary, like Isaiah himself, the glorious vision of the divine majesty broke on the astonished soul, followed by a voice which summoned it to service. Or, pursuing life's avocation, like the fishers of Galilee, or even on some path of self-choosing, like Saul of Tarsus, there came a vivid realization of Christ's purpose, and the ringing challenge of His call. No other course lay open; obedience was imperative. Through years of preparation, mind and will were fitted for what that call involved, but the heart was intent, fashioning its ideal of what the true minister should be.

### Young Men See Visions

Like threads of various hues, materials from different sources were woven together. He ought to have the insight of John, the courage of Paul, the tireless ardour of Wesley, the fervour of Spurgeon, the sanity of Phillips Brooks, and the oratorical power of Ward Beecher. He must be one whose fearless utterance, like that of Chrysostom or Knox, assails evil and fortifies the good? His powers should enable him to take men, as an experienced prospector, where gold can be found, or as the true shepherd, lead the soul through green pastures and beside still waters. To be a shepherd of the flock, perhaps embodies most. The lot of his people is often irksome, so he must, as much as mortal man may, enter into their life. Their joys and sorrows are his; so are their sorrows and reverses. He will taste life's richest happiness as he enters the newly-founded home of the bridegroom; he will drink its bitterest cup in another home, where hope

lies in ruins and grief sits enthroned. He will be the confident of little children, and of aged folk. Tired faces, lined with suffering, will brighten at his coming; and others, to whom his presence is some kind of rebuke, at his going. In the study, communing with his Lord, and turning the finest of the wheat into the bread of life for his

All too soon we reach the stage we call disillusionment. College days come to an end. At last, hope seems within sight of fruition. We essay the actual work of the ministry to find, perhaps, that it is not just what fancy painted in such fair colours. The high spirits with which the course began evaporate. The ideal itself may, after a time, be either forgotten or thrust aside as impracticable. Imperceptibly, we have lost touch with God, and the zest which characterized our work, the glowing enthusiasm which impelled unremitting attention to our duties, pass. We are left somewhat disgruntled, and inclined to the violent assertion that "the time is out of joint." Possibly much of this may be accounted for by the sudden transition from the ideal of our dreams to the actual. Where formerly we looked at things from the detachment of college halls, now we are in contact with stark reality. But far from being dismayed by this, we have to remember that ours is a common experience. Others have felt just as nerveless, and yet through the mists of despondency, the ideal has gleamed again. An artist

In the closing article of this inspiring series Dr. Ward rightly emphasizes the need of conserving our ideals. The minister is an idealist, a dreamer. His biggest task is to keep his dreams noble and pure and to share them with hungry souls.

God is at the organ:  
I can hear  
A mighty music echoing,  
Far and near.

God is at the organ  
And the keys  
Are storm strewn billows,  
Moorlands, trees.

God is at the organ,  
I can hear  
A mighty music echoing,  
Far and near.

—Joyce Kilmer.

people; in the pulpit, facing eager and expectant hearts that long to know the Saviour better; on the street, or entering the social relations of men, he will radiate good will. To the organized life of the church and the city, he will be a tower of strength. Keen, sagacious, level headed, men will welcome his leadership. While his known integrity, his simple faith expressed in untiring service, and his sincerity, will win for him the regard of all right-thinking men. Christ will be closer to humanity because humanity has thus been brought closer to Christ. This, in broad outline, is the ideal the heart fashioned. Whatever its exact form, it must be retained. If as Ovid says, "God gave man an upright countenance to survey the heavens, and to look upward to the stars," He certainly gave him the faculty of seeing the ideals by which life can be ennobled.

### The Common Light of Day

It need scarcely be said that the loftier the ideal, the greater the need for climbing; and climbing means both effort and occasional discouragement.

was lamenting the fact to William Blake that sometimes all his powers of vision and inventiveness seemed to flee. To his astonishment, Blake turned swiftly to his wife, and said, "It is just so with us, is it not? For weeks together the visions forsake us! What do we do then, Kate?" His wife answered, "We kneel down and pray." Carlyle confidently declares: "The situation that has not its duty, its ideal, was never yet occupied by man. Yes, here in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal: work it out therefrom; and working, live, believe, be free . . . O thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already with thee, 'here or nowhere,' couldst thou only see."

### Hold the Vision Fast

Retained, they sustain us. Without them, life moves without steady purpose; with them, we are enthused, con-

strained, and kept true. Browning might have had this in mind, for he says:

"... I have always had one lode-star; now  
As I look back, I see that I have halted  
Or hastened, as I looked toward that star."

Constant reference to the highest standards must rebuke any laxity or a tendency to do less than our best. The ideal is incarnate in Jesus Christ, and all our work must be done as in His sight, measured by His life and example, and seek to merit His approval. Dr. John Watson used to have a copy of Andrea del Sarto's picture of Christ in his study, and speaking of himself, he says, "This minister has come to use that picture as a sacrament, in which the mind of the Lord is declared to his heart and conscience with secret approvals and saving judgments. If he consults his own ease, and refuses some irksome duty, or through fear of man keeps back the wholesome truth, then is the face of the Master clouded with sadness and disappointment; if, being moved by the divine grace, that minister has, during the day humbled himself or done some service at a cost . . . then is the fact lit up with joy, and the eyes of love bid him welcome on his return. The Christ is not in the poor print, but in that minister's soul, and it is within we find the Lord before whom at any moment we stand to be approved or condemned."

Take time to recapture the ideals with which your ministry began. The chances are that they are worthier than those which have come since you be-

came more "practical." This is vital. Herein lies the secret of effective work and of victory. Past defeats can usually be traced to some betrayal of our best selves, for the choice of a lofty ideal was, in reality, the soul's compact with God. A modern writer tells of a mother with her babe on her knee, to whom certain strange visitants appeared. "I am wealth," said one. "Let me touch thy child and all his way shall be marked by prosperity." Another said, "I am health. If I lay my hand on him, he shall never know either weariness or pain." A third came forward, saying "I am fame. I can make his name illustrious." But to none of these gave she any reply. Then a fourth, with burning eyes and passionate tones said, "Let me touch thy child, and he shall be ever true to his ideals." Then the mother's heart leapt up. "Lay thy hands upon him that he may cherish the highest!" And we, stirred by those "mighty hopes which make us men," fired with intense love for Christ and humanity, may be empowered for better service. "If we work upon marble," wrote Daniel Webster, "it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust. But if we work upon immortal souls, if we imbue them with immortal principles, with the just fear of God and love of fellow-men, we engrave on those tablets something which will brighten all eternity." The church and the community generally will feel the impact of strong, consecrated personalities. Our ministrations will be charged with new power. And the dreams we cherished in the days of our youth will be surpassed by deeds that endure.

harp accompaniment, 'Home, Sweet Home.'

In concluding the service it was stated that the 'Home Life of Yesterday' and Ideal Home Conditions of the present are only suggestive of man's eternal abiding place—"The Home of the Soul," and Mrs. William T. Sowers sang very pleasingly 'The Far Away Home of the Soul.' Then as a dismissal, just preceding the benediction, Mrs. E. H. Dailey sang Dvorak's Largo to the New World Symphony, 'Going Home.' A homelike spirit prevailed throughout the service and many helpful appreciations were expressed at the close of the service."

The services were very well supported, but the Kentuckians won the laurels in attendance. This appeal to home and childhood days offers a splendid opportunity for churches seeking a new pulling power for the evening service.

### "YOU MAY DEPEND ON ME"

The train I was on had stopped in the early evening at a small town in Texas. It was a splendid Rock Island train running from Dallas to Chicago. I stepped out on the station platform while the train was exchanging passengers and taking on water for the engine. A few steps along the platform is refreshing after hours on the train. While passing along I observed a man with a little girl approaching the pullman conductor. From the conversation I learned that she was going to her mother in Kansas City. The man was placing her in the conductor's care and asking him to look after her. The conductor replied, "You may depend on me." I saw the conductor hand the little girl to her mother when we reached Kansas City the next day.

I have never forgotten the words of that conductor: "You may depend on me." What a wonderful trait dependability is! Without it nothing can go forward. No organization can hold together. The general must depend on his officers and men. The patrons of a bank must depend on the president and the directors. The company and the public must depend on the engineer in the cab. A flaw in the rail, due to carelessness or poor workmanship in the mill, may send far and wide a story of sorrow.

It would gladden the heart of the Christ if, from the lips and hearts of millions of disciples, came the response of the appeal of Jesus, "You may depend on me."—William M. Curry in "The Pastor's Corner"; Fleming H. Revell Company.

### World League Against Alcoholism to Meet

The Congress of the World League Against Alcoholism will meet at Winona Lake, August 17-23. The meeting will fill the double purpose of giving Americans first hand information regarding temperance conditions abroad and the giving of the foreign visitors similar authentic material about the condition here. Under the pressure of local propaganda seeking to eliminate the prohibition laws Americans do not always appreciate the rapid advances being made around the world.

## Tri-States Nights

THIS was the idea of Rev. E. H. Dailey of the First United Brethren Church of Portsmouth, Ohio, whose city is in Ohio but is not far from Kentucky and the Virginias. He announced special services for the natives of these states on three successive Sunday nights. The program was arranged to make a big appeal to their inherited sentiment.

Announcements were made through the local press and through the mail to bring natives of these states to their particular service. Here is the description of the Kentucky service as it appeared in *The Edifier*, the local church publication:

"After the usual opening song fest and worship period, just as the organist, Mrs. Nellie Niswonger, finished the offertory number, the auditorium was darkened with the exception of a shimmering light from the large dome, pro-

ducing a beautiful moonlight effect, and in the distance the voices of a concealed male quartette, composed of Messrs. Ray Erfurth, I. B. Thompson, Paul Thompson, and Floyd Smith, with banjo accompaniment by Mr. Earl Mann, were heard singing 'My Old Kentucky Home' to the delight of a great cosmopolitan audience from many states, with the folks from Kentucky as the honor guests.

"As the last strains of this melody died in the distance, the minister recited the first stanza of the 'Old Oaken Bucket'—'How dear to my heart are the scenes of my childhood,' the melody being used as a harp accompaniment. He proceeded to discuss some 'Home Scenes of Yesterday,' calling attention to the early and lasting impressions of childhood, and contrasting the atmosphere of the homes of fifty years ago with the 'Home Spirit' of the present. A practical discussion of modern home life followed, after which Mrs. E. H. Dailey sang very impressively to the



# The Evangelism Which Built a Great Church

An Interview with the Rev. M. B. Fuller—By William H. Leach

ONE thing Dr. Fuller said impressed me as very significant.

He is convinced that the building of great Methodist churches today presupposes long pastorates. It is the changing attitude of the denomination as it faces the opportunities of a new age. The itinerary system which has been such an integral part of that great evangelical body must adapt itself to a lengthening of pastorates.

Dr. Fuller has been the pastor of the Lakewood church for ten years. It had 1,200 members when he went there. It has 4,200 now. Its indebtedness then was \$115,000. That has been liquidated. Its annual budget has risen from \$12,000 to \$70,000. As near as I can figure out it is the second largest church in the denomination. The Metropolitan Church of Detroit of which Dr. Rice is the pastor is larger. It is interesting to note also that that church was built by a long pastorate.

"The day of short pastorates," says Dr. Fuller, "was the day of revival meetings. And the day of revival meetings is past. I believe in evangelism and our entire program is based upon it but the spasmodic revival has no place in that program. To build a great church a program must be broad and deep and it must have leadership which can carry it not through a winter but through a period of years."

This point of view is decidedly worth knowing. And it is necessary to have it as a background to understand just what the Lakewood (Ohio) Methodist church stands for and what it is doing. Let us see just what this program of evangelism includes which has built this mighty church.

Dr. Fuller has an analytic mind. He divides his words into their proper classification even as he talks and unconsciously he gave the outline for this study. And he began at the ground.

"The first thing necessary is information," he pointed out.

The information necessary for evangelism is that concerning people. You must know their names and their lives. There is no substitute for this. To get decisions for Christ and to build people in the faith you must have definite information. In the Lakewood church a considerable part of their plans of work

deal with this information side.

The Sunday school offers a big source for names of new families in the community. There is probably no Sunday that less than fifteen new faces appear in the Sunday school. Their names and addresses are carefully preserved on cards adapted for that purpose and

a plague. Dr. Fuller has devised a plan to turn habit into an asset. He has a committee of trained workers in the church lobby to talk to the late comers. The doors are closed until the singing of the second hymn and in the meantime the committee gets acquainted with new comers. This use of what is generally considered as a church debit is unique in my experience and I think that many ministers will be interested in it.

Both before and after the service, the pastor and his associates are at the doors to greet the worshipers. The committee takes particular pains to see that new comers have a chance to greet the pastor and he likes to hold them for an additional word. This system of contacts is working the year around.

Another source of information is found in the pastoral visitation. Families are urged to tell the minister or his associates of any new families that have moved near them.

They are placed with others on a calling list and a call made to see if they can be interested in the church.

The second step in the analysis of the program is atmosphere. This is a very essential step and every organization in the church—men's, women's, Bible classes—are expected to co-operate in the plan to make every member feel at home in the church. Every member is expected to ally himself with some expressional society. This church has no unique or fantastic scheme of promotion but it has developed a common sense method of making the many normal societies cooperate in this part of the church program.

Members are also urged to help this side along. In the weekly publication of the church "The Tidings" is given the name of new members and information of general interest. The members are expected to make themselves known to the new members on their street through social calls and invitations to the various church functions. The little paper is more than a news notice. It is a sheet of instructions for loyal church workers who will take their cue from the items in its columns.

The pastoral calling is used for every phase of the church work. Dr. Fuller believes in pastoral calling. He made twenty-five yesterday afternoon before



LAKEWOOD METHODIST EPISCOPAL CHURCH

the family goes on the "prospect list."

A second source for names is from the strangers who visit the church. There are cards in the pews for this information and these, encouraged by a word from the pulpit, produce results. The largest number, however, are acquired in a different way. Like most churches this one has many late comers. Most of us consider them sort of



DR. M. B. FULLER



he met me at five o'clock. He will make 3,500 in a year. Together with his three associates between 10,000 and 12,000 will be made in a year. And it is all to a purpose.

You don't know Lakewood so we will say for convenience that he divides the parish into two parts. Part one is covered in his calling beginning with early fall and continuing to the Christmas season. The time from January first to Palm Sunday is given to special calls on prospects who may join the church on that Sunday and to personal evangelism. After Easter he begins his calls on part two and this continues to the summer season. The pastoral work of the associates is directed to definite ends. During the lenten season the deaconess gives her time to the juniors and intermediates who are preparing for church membership; the director of religious education aims his mostly as Sunday school efficiency, looking up the absentees, new prospects and other calls of that nature. The financial secretary has his calls in connection with his work. There are two cars maintained by the church. While the pastor usually walks in making his he will call upon either of these cars for emergency work.

I know that this seems like an awful lot of work. Three thousand five hundred calls a year looks like a big task for any man. And yet when through these years an average of 500 can be brought into membership of a church which is organized to absorb them into normal Christian relations it is worth the efforts. It must still be true that a "house going parson makes a church going people."

There still remains a part of this program which should be discussed. That is inspiration. Machinery without inspiration is a curse to any church. After all it is only the inspirational side which makes church work worth while.

I suppose that the pulpit is the main source of inspiration. No matter what part the minister may have in other parts of the church work he must bear the responsibility for this. I didn't talk with Dr. Fuller about his preaching because I sit under it often times and would rather write from first hand experience.

This pulpit is a contradiction of the usual belief that large congregations are won only by emotional preaching and conservative theology. Dr. Fuller is not a conservative in theology nor is he an emotionalist. I have seen him warm up very enthusiastically when preaching on some great theme but I have never known him to try and capitalize what is commonly known as sob stuff.

It is a live and informed pulpit. I do not know how many books this man reads in a year but I do know that there is a genuine background of information. About once a month on Sunday evening he will give a book review sermon. "Elmer Gantry" was the subject of one. Dr. Fuller likes to take timely topics and interpret religion into the language of today. He likes to interpret today's events in the terms of religion.

But above all else it is a human pulpit. He is a lover of mankind and into his sermons go incident after incident which testify to this affection. Monday is his day of recreation. He spends it with his fellow ministers, with the afternoon at the ball park or at a good show. He likes life does this man and he believes in life. Kittens playing about the home may furnish an illustration for a sermon. He will break into his Sunday morning service to pray for a sick child, naming the child by name, or for others he feels should be remembered in this way.

The more I observe preachers and preaching I am convinced that the man who wins does so not because of his school of theology but because of his genuine religious experience; his love for his fellow men and the faith that Jesus Christ reveals the way to God. If this observation is true and these qualities mean inspiration in preaching, the Lakewood Methodist Episcopal Church enjoys it.

## THE CRUCIFIED CHRIST TODAY

In "The Everlasting Mercy" John Masefield tells of a humble Quaker woman who went the rounds of the public houses in an English village to try to rescue some brands from the burning. One poor poacher and drunkard, when in his cups, insulted the quiet Quakeress with vile and ribald talk. With the yearning of her Master in her soul and the solicitude of a mother in her eyes, she took the glass of rum from the poacher's hand and spilled it in the dust of the floor.

"Sam Kane," she said, "when you drink

Do me the gentleness to think  
That every drop of drink accursed  
Makes Christ within you die of  
thirst,

That every dirty word you say  
Is one more flint upon His way,  
Another thorn about His head,  
Another mock by where He tread,  
Another nail, another cross.  
All that you are is that Christ's  
loss."

And then the shameless sinner felt a strange power lay hold upon him, and you will want to read about it:

"I did not think, I did not strive,  
The deep peace burnt by me alive;  
The bolted door had broken in,  
I knew that I had done with sin,  
I knew that Christ had given me  
birth

To brother all the souls on earth,  
And every bird and every beast  
Should share the crumbs broke at  
the feast."

—Charles L. Goodell in "Motives and Methods in Modern Evangelism"; Fleming H. Revell Co.

There are 500,000 tobacco dealers in the United States and only 2500 book-stores.

# Hymns of Immortality and Heaven

## A Service of Comfort to Those Who Mourn

Arranged by Rev. Ernest W. Aaron.

- I. Organ Prelude:
  1. Largo ..... Handel
  2. Andante ..... Batiste
  3. Home of the Soul ..... Phillips
- II. Suggested Thought: "The Human Heart's Hope of Heaven."
  1. Hymn, No. 198. .... "I Am Thinking Today of That Beautiful Land"
  2. Solo, "Somewhere" ..... Mrs. Harold Posten
  3. Hymn by Choir, No. 271. .... "Up from the Grave He Arose"
- III. Suggested Thought: "The Basis of Christian Assurance."
  1. Scripture Lesson: John 14:1-15.
  2. Prayer.
  3. Organ Refrain.
  4. Solo: "I Know That My Redeemer Liveth" ..... Miss Pauline Yates
- IV. Offertory:
  1. Salut d'Amour ..... Elgar
  2. Berceuse ..... Delbruck
- V. Suggested Thought: "The Pathway to Heaven."
  1. Solo, "Face to Face" ..... Mrs. H. A. Loving
  2. Hymn, No. 199. .... "The Way of the Cross Leads Home"
- VI. A Bible Message of Hope. Brief Sermon.
- VII. Suggested Thought: "Whosoever Will May Come."
  1. Solo, "Come Ye Blessed" ..... Mrs. Harold Posten
- VIII. Benediction.
- IX. Postlude.

# Pictures in the Church

By S. R. Bratcher, Waverly, Tenn.

**T**HIS article defends the discriminate use of pictures in the church and is written to hearten any pastor who has had the courage to even think of such an adventure in his own church. I apologize for the constant iteration of personal pronouns, but since I write altogether from my own experience, I am sure this unavoidable embarrassment is quite pardonable.

I am closing my third year in the use of pictures in my church. I hold a pastorate in a county-seat town of not more than 1500 inhabitants. The first thing I did after coming here was to make a careful survey, not of folk, but of conditions. To my surprise and discomfort, I found no real definite community service in town, notwithstanding, two school buildings, four church buildings, a lodge, and a courthouse. The new central high school building one mile from the square is modern and well equipped for such a service, but I was told on account of its distance the people would not go there except under high pressure programs. The grammar school building is on the main street but it is old and ill arranged. The lodge hall is on the third floor of a corner building but it is undesirable. Three of the church buildings are the four-wall type which fact is self explanatory. The courthouse is hardly fit for a jail much less a community center. However, with but few changes which could be made at a nominal expense, I found that my church would sufficiently accommodate our needs. Therefore, having made these discoveries, I set about to make it the center of the community activities not knowing just how much superstition, ignorance, and prejudice I should have to encounter in the meantime. I disclosed my plans to one of the two resident pastors who received them kindly and agreed to support me and did. The other resident pastor went off at a tangent and never came back. This was foreordained! The principals of the respective schools were good strong men and had a professional sympathy for what I was endeavoring to do, but it takes more than just sympathy to build a community interest. Last of all, my plans were submitted to my official board. One by one they reluctantly consented for me to "try it out" but with the trite injunction "better beware of compromising with the

devil." A "movie show" had just gone out of business prior to my coming and the bad taste was still in the mouths of the people. Unfortunate! But with the tiny sprig of encouragement from my official board, I was determined to experiment some, knowing full well I had nothing to lose. For years good men had labored here in this field at last retiring broken, disappointed, defeated. A casual review of the records convinced me that they had poured their "new wine into old bottles" and had therefore lost it. Many of the

If ever an article has first hand information this one has. It is replete with suggestions which will make your own moving picture program more productive and shows the possibilities of the moving picture camera in the work of the church.

same "old bottles" were here when I came and a few of them are here yet, but I am careful to pour what "new wine" I can press-out into "new bottles" and thus save it for service. The town was teeming with young people who seemed impervious to the church. My heart went out to them in tender compassion and I was resolved to open a way for these "incorrigibles" to travel. They were the "unrighteous mammon" of our town and I made friends of them by inviting them to share my ministry. And this marks the beginning of the use of pictures in my church which has resulted in blessings manifold.

First, I bought a small motion picture camera. The magazine holds a roll of 16 feet (250 frames) of standard motion picture film. The cost of this roll complete (developing and printing on positive stock ready for use) is less than \$3.00 or a little more than a penny a picture. Of course, these film strips are worthless without a machine for showing them, so I bought a filmopticon for this purpose. It weighs only a few pounds, has a water jacket to protect the film, and takes a 400-watt lamp. By changing the lamps it may be used with automobile batteries or home plants. Because of these simple adaptations, the filmopticon can be used where the motion picture projector cannot. Since my camera makes either still or motion pictures, I am always on the lookout for things of local interest. I carry it on hikes with the

boy scouts and campfire girls, and on outings to gypsy teas, weinie roasts, ball games, picnics,—everywhere. Films of the county and community fairs are always fresh and interesting, and so are commencements with the "incorrigibles" in their pretty caps and robes. Lots of local material—more than can be used in a decade, and all of it interesting, not to the people in New York City, but interesting to the people here in Waverly. Imagine the glow of delight when I first announced, "Come out tonight and see your home on the screen!" The cradle-roll department has thirty babies in it and when I announce "Tonight is baby night" do you wonder why all the mothers, old and young, are there? Another effective service is spot-lighting the children in pageants and silhouettes, or spot-lighting a collection of famous paintings. I could suggest enough wholesome "picture programs" (and this is what we call them and never "shows," "movies," etc.) in an hour to fill most any church two nights in each week for a whole year. The more rural the easier done but it can be done anywhere. Thus far I have spoken only of my experience with the camera and the filmopticon which I used for producing and showing still pictures. Limitations of the latter decided me to invest in a motion picture projector which I use for projecting the best religious, educational, and clean comedy films I can book. Instead of continuing the old stereotyped mid-week service I now have a community service on Friday nights, using the best available local talent and two reels for my program. Sunday afternoons, I give an appropriate reel in my junior service, and the same reel prefacing the evening service for the adults. On Wednesdays, I give another reel at the close of our week-day religious school. The county agent, home demonstrator, the Smith-Hughes representative, and the various clubs of our town make frequent and profitable use of our church and projector.

Is the motion picture an interloper, or does it have a legitimate right in the church life of today? By way of analogy, suppose we raise another question just here. Is there a place in the church today for books, magazines, music, the radio? The universal answer comes back, "Certainly, there is room in the church for good books, clean magazines, inspirational music,

(Continued on Page 574)



# A Self Made Advertising Service

By Austin J. Hollingsworth, Rock Island, Ill.

**A**N illustration catches the eye. To arrest the attention quickly to the body of the ad is to twice win the selling point in one's ad. The illustration carries a teaching content which may linger longer in the mind than the subject matter contained in the body of the advertisement. The two re-inforce each other.

One of the ways used on many church pages of paid newspaper advertising to attract attention to one's ad above that of his fellow ministers is to use more space. There is a degree to which even this becomes unethical. However whether one's church is large or small there is a better way to make one's advertising attractive, and that is to illustrate it.

There are several sources from which one can secure cuts, often times for the asking, and at other times for the service charge of having an electro made, and paying the postage on the same. Then the average advertising manager will permit one to have access to the cabinets where the monthly issues of the various ad services are contained.

Most of the accompanying ads were illustrated from the regular service of the local newspaper and did not cost the writer one cent. I have had fellow ministers say, "How can you afford such an extensive advertising plan for your cuts must cost you so much?"

The writer finds his illustrations in the illustrated pages of the ad service, by spending about two hours once a month going over quite fully the services of the several concerns. He makes notes of the pages in these services where he finds illustrations which may be used in his publicity. Often times this happens. He will be looking in the form suggested for some large bank, and there in one corner of this bank illustration will be the gothic spire of a church. This can later be cut out of the mat and only so much of it used as will call the reader's attention to the fact that here is a church asking that its ad be read.

These pages of the ad journal abound with illustrations of attractive woodland scenes with a church spire seen over a hill, a little country church nestling among a clump of oaks, or a church building standing alone in the heart of a city. Ten or fifteen words on the body of the church ad may connect these scenes with some message about "your" church.

In selecting illustrations one should

avoid the bizarre. The church is a beautiful institution and in advertising, as well as in architecture, demands the best that art can do. In using the art service of most modern newspaper advertising, one has access to what the best of artists in the modern journalistic world have done.

One must hunt through these services to find his advertising ideas. Most of the service offered is too large and is suitable only to the large church which can afford to put eight to fifteen dollars in the weekly ad. So far most of the regular ad services specialize only in illustrations for churches on special days, such as Mother's day, Children's day, Christmas and Easter. Some of these illustrations are fine. However most of them are too large, except for combined church advertising. However it is often true that on a side of such a mat, one will find just the illustrative touch wanted, which, when cut out and placed in the body of the ad for the individual church, will give the idea one desires expressed.

The ad of the individual church helps that church most when it carries a church going content, which will be good for members of churches other than those of the congregation paying for the ad. As illustrative of this idea one may find a scene showing an old country church in the distance. A few words in the body of the ad may read this way: "For the sake of the old church where you confessed your faith find the church in the city where you now live." Again, here is a small inset cut from a larger ad service. It shows people on the way to a church service. The teaching and selling content read thus: "Follow the path from your door to the door of your church."

The church and the home are inseparable. This is one of the easiest ideas to illustrate. On the page for realty service will be found many home scenes. Suppose the morning sermon theme is "Household Evangelism." A beautiful home scene cut will help sell your idea to the local church and the community.

It may be that it is your last Sunday before vacation. One wants to shake his folks up a little to this fact. A cut is found showing an out-going train. One has just returned from his vacation. He has seen the great harvest fields. The autumn is upon the church, and the minister chooses the subject "The Vision of the Harvester."

In the Thanksgiving section of the newspaper ad service is easily found a harvest scene.

The church must always battle for its rights against the "god of the belly." In the jewelry or the fresh meats section of the service may be found many illustrations. Here is a dinner scene, the carving process is on, and this leads to the following articulation: "Which calls you most? The Sunday sermon or the Sunday dinner?" Then in smaller type this searching content: "At old Memorial we prepare food for your soul. We can have this spiritual meal ready for you, when you come, but we can't eat it for you."

The summer slump needs early attention. Looking up the weather man's prediction a few Sundays back the writer found that a summer day was forecast for the next Sunday. He thought it well to use that much quoted effort at poetry known as "Your Church" a paraphrase on "Your Town." The poem was set in six point. A glance at an auto going down an old country road gave selling punch to the verses:

"If you want folks to think your  
kind of a church  
Is the kind of a church you like,  
You needn't plan an auto trip  
Or start on a long, long hike."

It was thought that selling message of the poem was worthy of including the whole of it, although it increased the size and cost of the ad above the weekly average used.

Memorial day lends itself beautifully to illustration. In most of the ad services will be found many little touches any one of which may be used. A wreath, "Crosses Row on Row"; immortalized by the poem "In Flander's Field" and many other memorial ideas have been used by the news-ad artists, and can be quickly converted to one's purpose.

The radio has been called the church's competitor. Let that be as it may. A lot of people are reading the ads about radios. The writer found a radio broadcasting tower illustration and has used it twice in the same year with good effect. The cut carried beneath it on one occasion this wording: "The statis of sin and indifference keeps a lot of folks from hearing the regular messages at this church. Take down the receiver in your breast and in the quiet of a welcoming pew, listen in with us." This was followed by the





## SPIRES INSPIRE

Are the church spires of our city a waste of money? They are NOT a waste if they call you to worship, if they make you think of God, if they halt your step, and say to YOU: "Worship thy God today."

### Memorial Christian Church

Corner Third Avenue and Fifteenth Street

joins with her sister churches in calling men and women, boys and girls to worship.

March 14—Sermon Subjects:

10:45 a. m.—"FOR WHOM CHRIST DIED."

7:30 p. m.—"A MESSAGE FROM GOD."

Sunday school plans of interest announced next Sunday at 9:30 a. m. Three numbers of special music.

AUSTIN J. HOLLINGSWORTH, Minister.



## WHAT IS HOME?

Some one has said: "Home is a world of strife shut out, a world of love shut in."

### Memorial Christian Church

Corner Third Avenue and Fifteenth Street

will have two services next Sunday in which the home and the church will center the discussion.

10:45 a. m.—"Linking Together the Home and the Church."

7:30 p. m.—"How To Keep the Home Nest Warm."

(At this evening sermon Rev. Hollingsworth will tell an exquisite little story from Audubon, the great bird man.)

The Memorial Staff: Frank Freistat, organist. W. A. McCulloch, Choir-master. Austin J. Hollingsworth, Minister.

### Memorial Christian Church

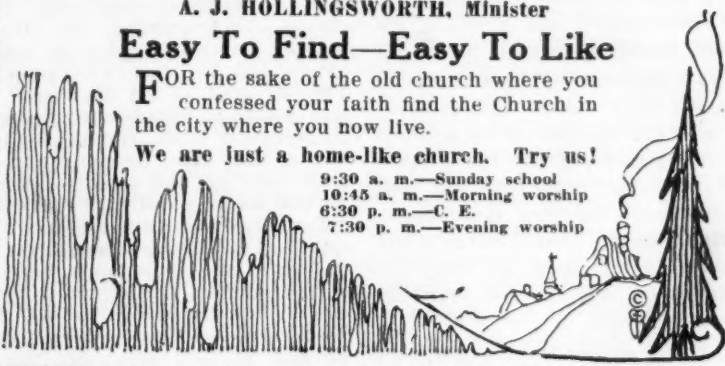
Corner Third Ave., Fifteenth St.  
A. J. HOLLINGSWORTH, Minister

## Easy To Find—Easy To Like

FOR the sake of the old church where you confessed your faith find the Church in the city where you now live.

We are just a home-like church. Try us!

9:30 a. m.—Sunday school  
10:45 a. m.—Morning worship  
6:30 p. m.—C. E.  
7:30 p. m.—Evening worship



regular hours of service. On another occasion, since we are here so close to station WOC, the writer used the same cut and announced what station MCC would broadcast to hearts the following Sunday. The initial letters of the church name being used. Several other radio cuts have proved available.

"How long can you keep this us?" asked one of my fellow ministers. The answer is that illustrations keep coming in advance. The young lady in the advertising department of the local newspaper has become interested too.

Now she often says to me, "what is your plan in mind for next week, or next month, tell me and I will keep my eyes open too." And she has been a great help. There are so many fine and beautiful etchings in the modern magazines which portray the poetry of the church. I have pointed out scenes like this, and this young lady has often been able to almost duplicate them in the mat service, somewhere back in the past two or three years, the remnants of which she has had filed away. Most folk in a city once lived in the country,

especially western and mid-western cities. The advertising services are full of such pastoral scenes and one can afford often to use these, fitting his selling idea to the scene. Once the ad reading is begun the reader will invariably continue to the end.

Church spires are invaluable aids in securing attention. The writer uses them often. In fact he used a group cut out of a much larger matrix this way once:

## "SPIRES INSPIRE"

Are the church spires of our city a waste of money? They are not a waste if they call you to worship, if they make you think of God, if they halt your step, and say to you: 'Worship thy God today'."

This was followed by a more specific invitation to the services of the local church.

Illustrated church advertising finds its largest field in co-operative effort among the churches. Here the illustrations can be larger, and one can take the ad away from the church page and, in most instances, get it inserted on the society page. In case this can be done, an ad can be written which has selling effect, and the best in newspaper art may be used to attract the attention. The writer acting as the publicity agent for twenty-one co-operating churches in this city has found that such ads have received large commendation from the business men of the city as well.

## GOD IN THE GREAT OUT-OF-DOORS

The revelation of nature tremendously reinforces the revelation of scripture. It is entirely understandable how souls are moved to worship in the presence of the wonders of creation. The philosophy of Gounod's, "The Heavens Are Telling," is correct in every detail.

A railroad official told the writer of an experience he had while conducting a party of prominent Europeans on a trip to Niagara Falls. The party had been exploring the Cave of Winds, and most of them were chattering like magpies about the wonders of the place, when the railway official noticed a German baron standing apart with his hat off and his head bowed. Not sensing, immediately, what it meant, the railroad man rushed over to him and said, "My dear sir, put your hat on; you will catch your death of cold!"

The foreign nobleman looked up in a hurt way at the interruption, and answered in a voice that was full of meaning, "I am in the presence of God."

Fellow learners in the great out-of-doors, let us be careful to keep the heart open for the Divine approach. We should guard against becoming so engrossed in the mere externals of nature that we miss the deeper mysteries. We might well go to every outing in the spirit of prayer, that our eyes may be opened that day to see the glories about us.—Ward Adair in "Vital Messages in Modern Books"; Association Press.

## Pictures in the Church

(Continued from Page 571)

and the wise use of the radio." Then, is there not a place for the wise use of good, clean, inspirational motion pictures which more nearly reproduces actual life than any other process yet discovered? Every day millions of eyes attest the magnetic power of the picture projector. That the motion picture machine, like the automobile, is being used for evil purposes is a deplorable fact, but no sensible person would be willing to "scrap" the automobile as an instrument of the devil simply because it is sometimes employed in a prohibitive business. After all the motion picture projector is only an instrument. This is its redeeming asset, for in the hands of a consecrated agency, it cannot be other than a great power for good. Here is a concrete illustration: many of my parishioners are poor and underprivileged. With the aid of the projector they visit distant lands and live with strange people; they go into great industrial plants and see the raw material turned into the finished products. In short, the projector brings to Waverly the thought of the world in action. We use only the best pictures and hundreds of reels are free. I offer a standing reward of \$100 for any adverse criticism against any picture I show. My helpers are young men of my church and community. I do as little as possible. This is Dr. Leach's advice and I pass it on as being wholesome.

Now, the motion picture has three arch enemies to deal with: superstition, ignorance, and prejudice. Many people have a standard for the church which is high, another for the home which is lower, and still another for business which is punk. Like the Samaritan woman, they have a superstition that God is nowhere except in the church house (and some limit His presence to "our church" house). They never see God and God never sees them except in the church building. They are good in church (when they are asleep) because the Lord is watching them. The first night I had motion pictures, it was pitiable to see them sitting on the edge of the rear pews with hat in hand ready to flee for the doors, peradventure the devil came in after me during the program.

The second enemy is a twin brother to the first. Someone has facetiously said, "We are most often down on whatever we are not up on." This is a sad confession. Knowledge is light, and truly, "where there is no vision the people perish." Jesus gave us two examples of wise discrimination, and if the same intelligence was practiced in the selection of motion pictures that

# When Majority of Congregation Is Supreme

By Arthur L. H. Street

(Here each month, Mr. Street, a well-known legal writer, will discuss some recent court decision affecting the church. We know that these will be eagerly read by ministers and church trustees.)

**B**ELOW we give the official abstract of what was decided by the Nebraska Supreme Court in the recent case of St. Paul English Lutheran Church of Hildreth vs. Stein, 211 North Western Reporter, 611:

"When a church is so organized as to be a nonsynodical body, strictly independent of all other ecclesiastical connections or associations, and is governed solely within itself, its governing body being its membership, working by and through an elective church council, its property and support being derived from the voluntary and gratuitous contributions of its members, such contributions being solely for the use of such church, a majority of such membership may, ordinarily, control the right to the use and title to such property; and in furtherance of its de-

sign, as an ecclesiastical body, such church organization may call a pastor, and may discharge him, and transact such other or different business as may be consonant with the objects and purposes of its organization."

In another late case—First Baptist Church of Redland vs. Ward, 290 South Western Reporter, 828—the Texas Court of Civil Appeals said, in adjudging that minority members lost their rights in the property of a congregation on their fellowship being withdrawn:

"Our courts have uniformly held that the rules and regulations governing the Baptist Church in its organization are binding upon the state courts, and that a majority of those present and voting at any regular church conference can control the internal affairs of the local church, and that when a majority withdraw fellowship from the minority, or minority of the members are dissatisfied and withdraw from the majority, they thereby lose their rights in and to the church property."

is exercised in the choice of other things there would be fewer blind criticisms against their use in the church. The last enemy to overcome is prejudice. This enemy has been more straining upon my piety than all other forces combined. I can overlook superstition, forgive ignorance, but prejudice is an assassin in ambush and I openly defy him! Often this monster of the nether world has hurled epithets at me in the name of the Lord. Like Paul, I have not fared any too well among some of my own countrymen, but suffice it to say that through it all, I have been accompanied by Him who understands my motives and overlooks my imperfections.

Finally, the motion picture projector is not a panacea. It does nothing more than supplement the busy pastor. He must continue to make pastoral calls, study even harder than before, and be more alert for the best of everything. At least I find it so. On the other hand, if wisely used, it will awaken new ideals, enlighten your people, and inspire all of you to nobler things.

It is a curious fact that the man who never goes to church and rarely gives toward its support wants the longest sermon preached over him when he is dead.—Oregon Trail Churchman.

## THE INSTINCT OF SPIRITUAL SELF-PRESERVATION

You will remember the passage in Stevenson's "Ebb Tide" where Herrick resolves to let himself down into the water and drown, and finds that he cannot stop swimming. An irresistible instinct compelled him to move his hands and his feet and keep afloat. The patriarch of Uz discovered a similar imperious impulse of spiritual self-preservation when, convinced that God was against him, he could not refrain from praying, and said in justification of his seeming folly: "Howbeit doth not one stretch out the hand in his fall?" Let men see themselves in situations where they cannot help reaching out and up. After his wife's death Leslie Stephen wrote to Mr. Lowell: "I thank —" and remembering that he had no God, went on, "I thank—something—that I loved her as heartily as I know how to love." Let them see others to whose forced cry answers came, and who were made more than conquerors. Herrick's impulse to swim had behind it ages of experience in which creatures had found this the means of remaining alive in the water. Job's instinctive outreach of soul for fellowship with the Invisible had behind it a like ancestry. Is not this cogent proof that man's spirit finds faith life-preserving, and in faith takes hold of upbearing reality—the living God? Why sink and perish with such help at hand? Why stumble and fall when with God one can walk upright? —H. S. Coffin in "What to Preach"; George H. Doran Co.



# Spirituality in Church Advertising

By Joseph A. Richards

**T**HE purpose of advertising is to sell to as large a number of people as possible, some brand or variety of goods, or service, which the advertiser believes to be generally useful and the sale of which will be profitable to himself.

"Profitable to himself!" Ah, that phrase gives us pause, when we are discussing the subject of spiritually advertising that brand of goods known as the church. Love, which is the essence and spirit of the true church, "Seeketh not (even) her own," as Paul tells us. What then? Is spiritual church advertising wholly for the benefit of the ones sought by the advertising? What, by the way, is the church seeking by the advertising,—people, or pocket books, or people with pocket books, or just people?

I know a little village church where the pastor was recently called into the presence of the wealthy member and contributor, and roundly condemned for taking into the church people that were not decent, whereas the one person complained of had given good evidence of a new life in Christ. What was it that Jesus Christ was condemned for doing on one occasion,—"receiving sinners and eating with them," was it not? And this drew forth from Him that wondrous three-fold parable of the lost sheep, the lost coin and the lost son, at the end of which the true nature of the elder son was so clearly revealed.

I know another staid old society whose members were fast dying off in a community where the population was becoming largely Jewish. This society was offered the chance of receiving an evangelistic pastor who knew no distinction of race and whose intention it was to make disciples of these Jews. And I know the church that declined that opportunity.

So then, what is spiritual church advertising for, and in what spirit can it be exercised? Again, church advertising, as it is now generally seen,—is it spiritual church advertising? That question suggests another,—is the church a pill, a life and health-giving pill, but nevertheless a pill that is unpleasant to take and so must be sugar-coated? Such questions are inevitable and they probe to the very life centers at the outset; therefore, we find need of definition in reference to words and phrases. Let us set down a few attempts at such definition

**SPIRITUALITY**, within the limits of this paper, is confined to that spirit and that resulting action which is dictated by the Holy Spirit, in harmony always with that which may be learned of Him in the Bible.

**A CHURCH** is a company of born again people, or alive from the dead people who, in advertising, are hoping to influence others to be born again and together be built up in the faith which has regenerated them all.

**THE PASTOR** is the first assistant sales manager, the salesmanager Himself being the Holy Spirit. Every member is a salesman of greater or less efficiency, according to age in the re-born state, experience in handling prospective customers for the gospel and skill in handling the Word of God, which is the chief tool of his profession and which is his instruction book in salesmanship, as well as the original container of the goods themselves.

**THE GOODS** to be offered is ever and always the full gospel of the grace of God in Jesus Christ, which saves, not only immediately upon genuine belief, from the guilt of sin, but also saves continually, by faith, from the power of sin. These goods are not manufactured on earth; this fact must always be recognized by every salesman handling them.

**THE CHURCH**, to enlarge a little on the former definition, is first, the physical plant where the gospel is received from above, handled, packaged and delivered on the premises by the assistant salesmanager, himself, or any other good salesman, and also taken by the salesmen away with them in sufficient quantity to last all through the week for selling and delivering to prospective customers.

Second, the church is the company of sales handlers and demonstrators of the goods who meet together from time to time to receive fresh supplies of the gospel goods from God; to hear His instruction and His encouragement and to accept His disciplinary rebukes; also to compare notes upon their work as salesmen and demonstrators; to exchange experiences of joy in the conduct of the business, in the personal delight of the goods for every phase of life; to tell the Great Manufacturer how happy they are in His life and in His service; and to ask Him confidently for what they need to make them better representatives of the great love business which He is conducting on earth.

Now, let me venture to say that a church of ten members, thus organized and thus receiving and handling the gospel goods, is in better condition to advertise spiritually than a church with a thousand on the church roll and only about twenty to fifty who know their business and are about it; yes, and particularly if the bank roll of the church roll is to be found in the pockets of the people outside the fifty.

Doesn't the foregoing seem to indicate that there are many churches that are not in shape to advertise spiritually at all?

In our advertising agency we have adopted a slogan,—*"Facts first, then advertising."* If a church, large or small, should come to us for professional assistance in advertising spiritually, we would say to the pastor, or the committee that had the matter in hand, "You need a survey. You need to find out what the facts are about your church in its community. You need to know just what goods you have to advertise, just how they are packaged, just how you propose to deliver them, and a good many more things of like nature. Then too, you need to unprejudicedly look at your market, the community around you, to see in what esteem it holds your church, its plant, its people, its pastor.

It may be you have the reputation of having stale goods. May be you are foolishly stressing side lines. It may be the first assistant sales manager is out of harmony with the sales manager, the Holy Spirit, and therefore, all the salesmen are demoralized and don't know what they are selling, have quit their job and are just hanging around, blaming the preacher-salesman, and their fellow members for the fact that the church doesn't "go."

May be there are some members who should be salesmen of righteousness and truth who, in fact, have taken a job from the competitor, Satan, who is running in opposition to God and the church, and while maintaining a respectable connection with your church these members doing you tremendous damage among the people of your community. Such conditions give spiritual advertising a big handicap, if they do not make it entirely impossible.

Now it seems feasible, following the procedure of advertising in any other industry, that a church or its pastor or its committee on advertising should make a clear estimation of the church itself, its present spiritual condition,

should find out unflinchingly whether it has anything to sell worth having, whether its members are salesmen and saleswomen, or drones, whether its pastor is a teacher having itching ears, or a man with a supernatural message of the grace of God. It should seek to face the facts of what the community market is for the particular brand of goods it has to offer,—what prospective customers say about its position and work in the town.

Such an investigation, fearlessly attempted in the sight of God, and under the direction of the sales manager, the Holy Spirit, may discover the fact that the goods now offered are bogus, imitations of the genuine grace of God,—goods that when put to the test don't work. The package may look attractive and the label may be in the latest scientific phrase, but the goods themselves may be valueless for transforming lives and invigorating the true Christian.

Then too, there is the sampling which every church is inevitably doing through all its members. It cannot help sampling,—it is, in fact, passing out specimens of its life to people every day in every way. Now, if that life is a self life rather than a Christ life, all the advertising that church could do would not save it from the just condemnation of the people round about it who see these samples of life and judge Christianity by them and say, "None of that for me."

It is clear that such a church has been taking its goods from the opposition house, and the head of it, the old devil himself, is fairly well pleased with the way this church is disposing of his merchandise, not to say goods.

A church in this condition needs reorganization. It needs to yield itself to the general sales manager, the Holy Spirit, for such an overhauling as will give it a new line of goods, newly packaged and presented by a renewed group of salesmen.

But let us suppose that your church,—pastor, people and plant, are in fairly good condition to advertise spiritually,—what then? Why, then we have arrived at a discussion of the question proposed at the beginning, viz., how to advertise a church spiritually.

That question may be answered generally in very few words. A church in such a condition is so under the control of the great sales manager, the Holy Spirit, that there will be no difficulty about method at all—if indeed there is any need whatever for advertising. However, I believe that the third person of the Trinity will, and does, use advertising methods to promote the spread of the gospel.

Shall such a church advertise its

preacher? Shall it dwell upon the plant and its membership or shall it advertise the goods themselves? And my answer is, all three, with more emphasis on the goods than is commonly given to it. Would it not be a wonderful thing, just once, to find every evangelical church that advertises in the New York Times on Saturday morning, had used half its space, let us say, for a text of scripture? No, not the text of the Sunday sermon but a passage which, in the spiritual judgment of the pastor, or committee, was the one word which they want the public to read as coming from that church at that time. "My Word," says the good book, "shall not return unto me void."

Do I hear some one say, "impractical." I will answer, "yes, if you judge it by material instead of spiritual standards."

Let us remember that in advertising a church, as in everything else, we should walk by faith not by sight. And God always honors the faith of those who honor His Word. At any rate, if I had a church to advertise,—a spiritual church, I would use the spiritual method of God's Word rather than a wholly business-like statement of meetings and pastoral themes.

Again, I would use the church bulletin board for a direct gospel message most of the week, believing that even if I had to crowd the church announcements somewhat to do so the result, judged spiritually, would be greater for the seeming sacrifice.

Above all, I would make my church advertising prayed-over advertising. I would no more expect to put out an announcement of any kind which had not been individually submitted to the sales manager in prayer, than I would expect to preach a sermon or lead a prayer meeting without so doing.

The tendency in these days is to do all these things in a "business-like" way and I would avoid the business-like way in favor of the prayed-over way, assured that it would be more business-like in the end.

Finally, I would expect that the mighty God who was able picturesquely to so clothe John the Baptist as to advertise his message; the God of the lightning who was able to so stage His tremendous rebuke on Mount Carmel as to give His one prophet, Elijah, command of all Israel, including the desperately wicked king and 850 false prophets, I would indeed expect this mighty God to be able and willing so to instruct me and my praying committee, that the advertising method would be as individual as He is, and as He has made me and the church with which I am connected, I would expect that He would make this plan not only individual, but scriptural and effective in building up the church and in attracting men and women to Christ and thereafter to fellowship with His people. I would expect all this if I were spiritually endeavoring to advertise a spiritual church.

#### DEDICATION OF CHIMES

We take this service from the calendar of the "Pilgrim Church Messenger," Pilgrim Congregational Church, Cleveland, Ohio.

The announcement of the gift.  
The acceptance by the Church.

#### Dedicatory Responses

To the Glory of God the Father, to the service of Christ and His church, to the quickening influence of the Holy Spirit,

#### We Dedicate These Chimes

For the ministry of music to the soul; for inspiration to praise and prayer through heart-touching melodies and majestic harmonies,

#### We Dedicate These Chimes

For the awakening of the spirit of devotion; for the soothing of troubled hearts in anxiety; for the giving of cheer to the downcast and of comfort to the sorrowing; and for the kindling of courage and of high and holy purpose in those who hear them,

#### We Dedicate These Chimes

For the humbling of the heart in awe before the eternal mysteries; for the thrilling of the soul with joy by the message of infinite love; for the exaltation of the soul in rapture before the promised victory of life triumphant,

#### We Dedicate These Chimes

#### Dedicatory Prayer

Almighty God, who from ancient times has put it into the hearts of Thy people to make offerings for Thy service and for the use of Thy Sanctuary, and who has been pleased at all times to accept gifts at their hands; we pray Thee to accept this memorial, which we have now set apart in Thy name. May Thy blessing rest on this gift and on the giver of it, that Thy Church may be benefited, Thy worship made more worthy, and Thy Name be exalted and glorified continually. We ask it all in the Name and for the Merits of Thy Son, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Spirit, world without end, Amen

#### "THE CANNON"

Whether your shell hits the target or not,  
Your cost is six hundred dollars a shot;  
You thing of noise and flame and power,  
We feed you a hundred barrels of flour;  
Each time you roar your flame is fed  
With twenty thousand loaves of bread:  
Silence! A million hungry men  
Seek bread to fill their mouths again."

Suran Donabeckian.



# Let the Grown-Ups Play

By Walter D. Knight, New York City

THE experience among the armed forces of the Republic during the difficult war and post-war days, and the large adult membership in organizations like the Y. M. C. A. and Y. W. C. A. has demonstrated beyond a peradventure, not only that grown folks like to play, but that they derive benefit from it. For example, the Army and Navy Athletic handbook issued by the Y. M. C. A. in 1919, the result of war experience, stated as attainable aims for adult recreation, among other things, occupying leisure hours of men, widening the opportunity for participation in recreative sports, to stimulate every man to get into the game, to amuse men and develop good humor, to develop morale, and to use recreation as a moral force, that is to make play stronger than vice. This was a program among adults, and in this respect at least what was good for the fighting forces of the nation is good for the peace time citizen. We have emphasized this with respect to the children for a long time, often forgetting that adults have leisure time to be profitably employed in building up bodily as well as spiritual and cultural character.

Foreign observers of our national life have made the astonishing, and at first unbelievable statement, that we as a nation do not know how to play. We excel all comers in the art of looking on; nowhere can you find more folks in the grandstands. Commercialized sports and entertainment have reached an astounding proportion. And now the radio tempts us to stay at home and enjoy ourselves, with the result that we stand in danger of building up an arm chair philosophy of life. What the world needs is more people who are actually down on the field and in the game. I believe that our national morale can be demonstrably developed by teaching men and women how to play and by giving them an opportunity to practice the teaching. Is the church going to allow itself to be left out of such a program?

The writer speaks with the conviction of a satisfying experience with a large men's club where by playing together the men have learned to work together in building up one of the strongest organizations of our church. The morale of this group has not only contributed materially to the strength of our own church, but it has been a factor in stimulating cordial relations with the

men of other churches and of the community in general. Moreover, our experience has shown that the ladies like to play, too.

This club had its origin in a small group of men who conceived the idea of a minstrel show. Nothing unusual about that! Had it gone only that far and were this their only activity this article would never have been written. But this one type of play led to others. With the acquisition of a small gymnasium, utterly inadequate, but at least

Here are ideas for the summer picnics and the winter parties. The men and women of our churches like to play. Life in America is a busy affair, too busy, most of us think. The church does well to aid in giving the relaxation so vital to healthy living.

a meeting place, indoor baseball, volley ball, hand ball, and in summer outdoor-in-door baseball and tennis were soon added to the repertoire. Some activities beyond our own walls, such as bowling, also have been started. In all these more athletic activities the ladies have joined, at first as spectators, and finally (when permitted) as participants. Then occasionally a stunt night has afforded a tremendous amount of fun for both men and women.

Our experience has shown that card playing and dancing will not monopolize the time and energy of people if—what an if!—if we provide a little leadership and encouragement for the group games and stunts which afford a refreshing variety to these two almost universal activities which all too soon pall and call for an unhealthy and sometimes vicious variety to stimulate a jaded appetite.

The beneficial results of such a program in a church cannot be estimated. To begin with, the adults learn how to play together. Where do you have a more pitiful picture than that of a man or woman who has retired from the activities of business to spend a few closing years at play only to learn that he or she does not know how to play! They never will know how unless during the so-called active years they are learning by playing. This situation affords the church a great opportunity if we will but provide the space and the leadership for adult recreation. As to leadership, the minister himself will find that he gets very close to his men and

women by playing with them. Among the adults can be found people who will give the leadership, too.

Again, a recreational program furnishes a unifying influence in an organization if it is sufficiently varied. Our men's club has met continuously every week summer and winter for several years, never allowing the play time to interfere with their other work, but finding in it an outlet for their energies and a genuine factor in building up their morale individually and as a group. These men are known to be on the job, but they believe that all work and no play makes grown-up Jacks dull boys.

The recreational program of the adults bears directly upon the problem of the young people. These bigger boys and girls find that in the excitement of the play, windows, chairs, pictures, even pianos get injured or broken and it makes them a little more understanding in their criticism of the faults and foibles of playing boys and girls. The later adolescents, just emerging from high school into business life, very often find no place in the adult life of the church. Somehow we do not feel this difficulty so keenly as some churches report that they do. I believe that the secret lies in the fact that the young men enter right into the play life of the men, and by playing together the men learn of what stuff these young rascals are made. Right here at the men's meeting, during intermissions or while street clothes are being adjusted after the excitement of the game, the older men enlist the younger fellows in the work of the every member canvass, talk over church problems, make them feel themselves one with the adult group. In the comradeship of the play hour the younger ones learn the joy of the comradeship of the Master's work. Play develops the morale of the church.

It may be thought that adults do not want to play. We all recognize that boys and girls do want this activity, and more and more we recognize the responsibility of the church in giving them their chance. But we hear people say that grown-ups don't want to play. The answer is to try it. Our experience has been that the men are just as much disgruntled when their play night is interrupted by some other schedule as are the boys and girls, and moreover, it is just as difficult to persuade them, once they are at play, to break up at a temperate hour and call it a

night. Then we sometimes hear folks say that men who have worked all day are too tired to play. Our experience has been that those who work the hardest play the hardest and are keenest for those forms of play which call for the largest amount of activity. The newcomer often enters the game with diffidence, but before the hour is over the ice is broken and he is just as enthusiastic as any.

One secret of a successful recreational program is variety. Another is the choice of games in which a large number can participate. And still another is knowing when to stop. If you "kill me off" the first night, I'm not so apt to appear next week. Then the

quieter games should not be forgotten. There are plenty of these to offer those who can't be convinced that they want to play volley ball or the like. And finally play should never interfere with the work of the group and its more serious pursuits.

There is a growing library of good books, such as "Phunology," "The Play-time Guide Book," Bancroft's "Games for the Playground, Home, School, and Gymnasium," and others, which give ample suggestions for all kinds of games to play.

Try out a "Stunt Night" in your church with a variety of games for both men and women, and just see if you haven't started something!

## Union Outdoor Park Services

By A. J. Hollingsworth

**O**FTEN times the Union Outdoor Park services show lack of leadership and real preparation. These services are usually projected by the Ministerial Alliance, which in many instances means that the local minister assigned to preach on a particular Sunday evening service, is entirely responsible for that service with but little, if any, help from his ministerial brethren.

This condition is sometimes quite unavoidable, for most of the ministers are out of town on vacations, or take pleasure in resting away from the services. But this does not lessen the responsibility of the minister in charge of the union summer Sunday night service. The writer has found that an orderly form of outdoor service may be followed in which hundreds will cooperate with pleasure, provided it is a printed order of service. This enables even those at the farthest extremes to follow the program of worship, even though it be hard for them to hear.

Such printed form of service may be furnished with little extra cost by incorporating it in the regular Sunday morning bulletin, where one is used. By having the printer cut the bulletin in two, the last page of it may thus be made to furnish the single sheet of program for the audience at night. This also serves to interest the local congregation, who will see the same in the full bulletin at the morning service, to be out in good numbers at the evening service and assist their pastor in leading well the whole community in the union public worship.

The following printed order of service, distributed by boy scouts and later picked up from the park by them, so no litter was left behind, proved most helpful and received liberal commendation. It helped to change a disorderly vesper service into one of decorum.

### ORDER OF SERVICE

Long View Park, 7 P. M.

UNION OUTDOOR MEETING  
Memorial Christian Church in Charge  
A. J. Hollingsworth, Preacher

### CALL TO WORSHIP

Hymn—(Standing.)

1. Oh, worship the King, all glorious above,  
And gratefully sing, His wonderful love;  
Our Shield and Defender, the Ancient of days,  
Pavilioned in splendor, and girded with praise.
2. Thy bountiful care, what tongue can recite?  
It breathes in the air, it shines in the light;  
It streams from the hills, it descends to the plain,  
And sweetly distills in the dew and the rain.
3. Frail children of dust, and feeble as frail,  
In Thee do we trust, nor find Thee to fail;  
Thy mercies, how tender! how firm to the end!  
Our Maker, Defender, Redeemer, and Friend.
4. Our Father and God, how faithful Thy love!  
While angels delight to hymn Thee above,  
The humbler creation, though feeble their lays,  
With true adoration shall lisp to Thy praise.—Amen.

Invocation—(By minister.) (Standing.)

Doxology—(By choir and congregation.) (Standing.)

"Praise God from whom all blessings flow,

Praise Him all creatures here below,  
Praise Him above ye heavenly host,  
Praise Father, Son, and Holy Ghost."

Special Music—Memorial Mixed Quartet

Responsive Reading—(New Testament.) (Seated.) (Vitality.)

Minister—There is therefore now no condemnation to them that are in Christ Jesus.

Congregation—For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.

Minister—For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh;

Congregation—That the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Minister—For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Congregation—For the mind of the flesh is death; but the mind of the Spirit is life and peace.

Minister—Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be:

Congregation—And they that are in the flesh can not please God.

Minister—But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of His.

Congregation—And if Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness.

Minister—But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall give life also to your normal bodies through His Spirit that dwelleth in you.—Rom. 8:1-11.

Anthem—Memorial Christian Church Choir.

Sermon—"To Whom Shall We Go?"

Closing Hymn—(All standing.)

"Blest be the tie that binds,  
Our hearts in Christian love,  
The fellowship of kindred minds,  
Is like to that above.  
"From sorrow, toil and pain,  
And sin we shall be free,  
And perfect love and friendship reign,  
Thro' all eternity."—Amen.

Benediction.

### THE VALUE OF A HOBBY

The chief misery of an isolated life is that in many cases it dwarfs and stunts the intellect. It may even kill all intellectual curiosity, and that is death indeed. In order to prevent this it is wise to carry on a course of reading or study. I know a country gentleman who many years ago took up Egyptology. He has pursued it with great diligence, and has now so good a knowledge of the subject that he is able to meet on fairly equal terms the best experts. It has been a wonderful thing for him in many ways, chiefly because it has kept the current of his mind clear and has given him a new interest in life. It has also been the means of winning some valuable friendships. Be it observed that the study would have been comparatively useless if it had been languidly pursued; but it was carried out with earnest perseverance. I should not greatly pity any friend in his loneliness if I knew that he had an interest of this kind.—W. Robertson Nicoll in "The Seen and the Unseen"; George H. Doran Co.



# Maintaining the Pledges—The Church Budget

By Leslie E. Dunkin

*In the June issue Mr. Dunkin, a layman, discussed the church budget. Here he continues the discussion with some directions for maintaining it. The evident first hand experience shown in the article increases its value to the reader.*

THE adoption of the budget and the taking of the pledges are only the beginning of the working of the budget. The pledges must be maintained. If the budget is to be successful, the pledges should be maintained by a painless process. If the members are antagonized by the plan used for maintaining the pledges, the budget for the next years will fail. If the maintenance of the pledges is not watched in a businesslike way, the budget will fail.

Monthly statements for the members are a help. These give the weekly pledge, the total pledge, the amount due to date, the amount paid, the balance due—if any, and the unpaid balance. Where these reminders are received each month, fewer members take offense at them than if they were distributed only once a quarter or once or twice a year. The reminders warn the members of delinquencies before the amount becomes so large that it seems impossible to pay it.

Quarterly honor rolls help to maintain the pledges. At the close of each quarter, the financial secretary prepares a list of the members, who have paid their pledges in full to date. The list is posted on the church bulletin board in the entrance of the building. If a member's name is not on the honor roll, it means either that he or she is not paying for the support of the church work or the pledge is not being kept up to date. Each member desires to have his or her name appear on the honor rolls. This means that practically everybody pledges something for the support of the church and pays the pledge regularly. Even though many of the amounts may be small, their combined strength is large.

The quarterly honor rolls help to maintain a regular inflow of the pledges. The expenses are comparatively even and regular throughout the year. If many serious difficulties are to be avoided, the money should come in regularly.

The addition of new members helps to maintain the pledges. The financial secretary or some authorized representative of the finance committee sees each new member within a month of his or her admission to the church, relative to making a pledge for the support of the church. The new pledges help to balance the loss in the amount of the pledges through death or removal from the church or the community. The new pledges help to make up for the unpaid parts of the pledges that inevitably appear to some degree, thus saving the budget from coming up short because of this shortage.

At the regular monthly business meeting, the missionary treasurer gives a report of the amount of money received and the amount paid out, including a statement of the total amount of the delinquent pledges. The financial secretary gives a report of the total amount of the delinquent pledges for the current expenses. The church treasurer gives a report of the total amount received and the itemized account of what is paid out, including a general statement concerning the financial condition of the church.

The finance committee helps to maintain the pledges. At the end of each quarter the names of the members, whose pledges are delinquent, are divided among the committee. This group goes out and quietly finds the reason for the delinquency. If there is a reason, that can be remedied, plans are put under way to do this. Often misunderstandings, that have been the cause of the neglect, are straightened out before a church quarrel can arise. If the delinquency is caused by forgetfulness, the personal touch helps to bring up the arrears before the amount is too large.

The charity account helps to maintain the pledges. It is unfair to the church, to the budget, and to the member involved, for a pledge to be held as delinquent, when the past intentions have been good, but where extended sickness or lack of work has depleted the financial condition of the members. After a thorough investigation, if this is found to be true, the situation is reported to the chairman of the charity phase of the church work. The unpaid pledge is entered as paid on the credit side of the pledges account and on the debit side of the charity account. This is appreciated by the conscientious member and when the finan-

cial conditions are better, the member is willing to help with the budget and is friendly toward the charity account in the annual budget.

The quarterly financial reports help to maintain the pledges. At the close of each quarter the missionary treasurer, the financial secretary and the church treasurer prepare summarized reports from their records. These quarterly reports are prepared in printed form or by the use of a duplicator, so that each member of the church can have a copy. The reports are so simple that each member can read them and understand what they mean. With a copy for each member a desire is raised to help to make each report a little better than the previous one.

A membership, that is informed throughout the year concerning the church activities, helps to maintain the pledges. Information maintains inspiration. Inspiration keeps the pocket-books open. At regular times through the year, the different departments of the church work are presented to the membership without any direct appeals for money. The people can see the need for regular support and are made careful to keep their pledges paid.

Encouragement helps to maintain the pledges. The mistake is often made not to say anything to the members unless their pledges are delinquent. At the close of each quarter a small card is sent to each paid-up member thanking that person for the loyalty in the support of the church work. Where outstanding examples of loyalty and sacrifice appear among the members, mention of it is made from the pulpit and the Sunday school platform, in such a way that nobody knows who it is and yet everybody gains the inspiration from the example.

## THE SERVICE OF A SURRENDERED LIFE

Some years ago there left Scotland a Dundee millworker. She was poorly educated and without prestige. She had no social standing, lacked wealth, but was rich in faith. With glad abandon she surrendered herself to Jesus Christ. She measured herself with a "reed like unto a rod." Her name was Mary Slessor. She went to Calabar, and without human aid entered regions no white foot had traversed. She did what armed battalions could not accomplish. She subdued savage tribes and led them captive to the feet of her Saviour. Her labors have done more for the empire in Calabar than the combined efforts of many government officials. What explains this frail woman's achievement? She had measured herself with "the reed like unto a rod." In her story of splendid service the tremendous power latent in the humble but perfectly surrendered self shines forth, a life whose standard is life's perfect measure.—W. E. Blackburn in "Invincible Love"; George H. Doran Co.

# Religious Education in Motion Pictures

Summary of address delivered by Dr. Clinton Wunder, Minister of the Baptist Temple, Rochester, New York, before The Malden Council of Religious Education, Malden, Massachusetts.

**T**HE processes of all education were never more mobile than in the present hour. Books, magazines and lectures to which we have become accustomed over a period of centuries, have found a new ally in the radio and the motion picture. In our enthusiasm over the motion picture as the great entertainer of America, we have neglected the unused power of the films to teach and to preach. Within the short space of five years I predict that every class room in public school, in college and in Bible school will be equipped with a projection machine, a screen and a library of classified films. The educational value of the screen is being promoted in a series of experiments now being conducted by the Eastman Kodak Company, which will set up twelve demonstration centers in as many school systems in the next year.

Soon the story of creation; the history of the children of Israel, the life of Christ, the missionary journeys of Paul; the history of the early church according to the Book of Acts, will be available for use in every Bible school classroom. The drawing power; the beauty and success of such films as "The Ten Commandments," "Ben Hur," and "The King of Kings" though made for commercial purposes demonstrates what the new era of religious education in motion will be like.

"The King of Kings" presents a loveable Jesus, both human and divine, influencing for good the millions who will see it. "The Big Parade" and "What Price Glory" paint the terrible wastage of war. No flight of imagination is too wild to picture adequately what visual education by motion pictures will mean to this generation of youth. The impression taken in by the eye and left upon the mind will be permanent and deep.

The Bible, the Old Testament prophets, Christ and Paul will live again before the eye of a modern people. The multitude that cries out "We would see Jesus" shall actually see him and come to know Him better. Beneath the compelling power of the screen the evils that yet scourge mankind will find a new enemy. Peace, love, understanding, brotherhood and the kingdom of heaven; all these ideals of religion will be promoted by the most vivid

and direct means of pedagogy, the motion picture.

I call upon all interested persons to hasten the day, by their cooperation, when the latent resources of the camera will be released to photograph a curriculum of religious subjects that will bring the teachings of faith home to this generation. I am happy to report that the Motion Picture Producers and Exhibitors of America, headed by Mr. Hays, is more than willing to assist those pioneers who are already at work in this field.

Our need above all other need is for satisfaction of our spiritual nature. Our heart-hunger is the true reality. All bread perishes except that which nourishes the soul.—William T. Ellis.

## HELPING MEN TO SEE GOD

You have stood sometimes on the shores of the boundless ocean and, scanning its water from point to point, you saw only the restless, trackless waves with the white fog glistening in the sunshine, and the varied tints of sea and sky mingling at last in the far horizon, nothing else. But by and by a friend by your side said, "I see a sail," and you said, "Where? I do not see it." But because your friend saw it, you looked again eagerly, wistfully, trustfully, and by and by you saw it too. Strange you did not see it before. So upon the troubled sea of life many a man today sees no God, but when we see Him, and say we see Him, and show we see Him, our brother man is more ready to look, and looking eagerly, wistfully, trustfully, by and by he sees Him too.

Ours is the glorious privilege of helping men to see God and see themselves in Him; but what a tragedy if, between God and any human soul, our life should be the blinding obstacle.

Article "The World's Lost God" in "The Presbyterian Advance," January 13, 1927.

## Service of Dedication

This service was used in connection with the dedication of the new Boulevard Congregational Church, Detroit, Mich.:

### THE CALL TO DEDICATION.

**Minister:** To the glory of God, our Father, by whose favor we have built this house;

To the honor of Jesus Christ, the Son of the Living God, our Lord and Savior;

To the praise of the Holy Spirit, the source of light and life;

**People:** We dedicate this house.

**Minister:** For worship in prayer and song;  
For the ministry of the Word;  
For the celebration of the Holy Sacraments;

**People:** We dedicate this house.

**Minister:** For fellowship that strengthens life;  
For the shedding abroad a wider sympathy;

**People:** We dedicate this house.

**Minister:** For the service that may be rendered in meeting the physical, mental and spiritual needs of men;

**People:** We dedicate this house.

**Minister:** For the comfort of those who mourn;  
For help to those who are discouraged;  
For strength to those who are tempted;

**People:** We dedicate this house.

**Minister:** For the cleansing of those who are weary with sin;  
For the hope of those who would find a Savior;

**People:** We dedicate this house.

**Minister:** For the building of character and the moulding of lives after the pattern of the Christ;

**People:** We dedicate this house.

**Minister:** For bringing to men a wiser vision of the Kingdom of our God;

**People:** We dedicate this house.

**Minister:** For missionary endeavor at home and abroad;  
For the winning of the world to Christ;

**People:** We dedicate this house.

**Minister:** In loving memory of all those whose hearts and hands have served this church;  
With deep gratitude for loyal comrades who have made with us this spiritual adventure;  
And with high hope for those who shall walk this way in days to come;

**People:** We dedicate this house.

**Minister and People:** We, now, the people of this church and congregation, compassed about with so great a cloud of witnesses, do dedicate ourselves anew to the worship of God in this place, and the establishment of His kingdom among men.



# Those Who Are Strong—Those Who Are Weak

THE ministerial fraternity is one of the finest in the world. In this new day with its ultra frankness and its absence of hypocrisy we know that the hand grip is genuine and the words of loyalty honest. I doubt if the quality of companionship which exists among ministers today was ever equalled in the past. Of course within the ranks men of various types are going to grow closer together. It is the law of life and God. A false coercion to fellowship is non-social and un-Christian.

I was brought up in a Methodist minister's home in days which were not as good as this. In those days the man who got an eight hundred dollar salary was not supposed to fraternize with the man who only got six, and the man with the majestic salary of one thousand dollars in turn had nothing to do with the lower species of clergyman who only received eight hundred. The college trained men, and there were few of them, were to have nothing to do with their less unfortunate brothers.

I can remember an experience I had while supplying a church during a college summer vacation. A neighboring minister was a college man. We exchanged pulpits one Sunday and we dined at his house. He said, "It has always been a problem with me just how far I should fraternize with the men of meager training. But I am being more and more forced to the decision that we have just got to treat them as brothers. I hope that you will feel that way, too."

I don't think that any minister would consider that as a problem today. We are better paid, better read and worked harder than our fathers were. The average minister does not intend to be discourteous or unkind. But in his busy life he does many times allow himself to unconsciously grow out of sympathy with the problems of his poorer brethren struggling with the enemies of both the flesh and the devil.

There is a wide spread belief today that there are no poverty stricken ministers. In our established American cities and towns the minister is fairly well paid and a member of a healthy community. He is not wealthy but he has a comfortable home, is able to own an automobile, educate his children, go to the county fair and once in a while buy a book. Of course there were the "old days," but these things he is apt to think belong in the past. He goes on his busy work-a-day life quite un-

conscious of the struggles of many of his brothers.

Would a few items such as these awaken him to the actual situation? These are genuine instances taken from a church periodical of a large denomination under the date of April 28, 1927:

The pastor wishes to express his appreciation to the ladies of St. Michael Methodist Episcopal Church, Webb, Miss., for \$15 given on the purchase of a conference suit. The project was led by Sister L. E. Roberts and other good sisters. I thank you all for the amount given me.

I take this method of thanking the good women of Dekalb, Miss., for helping the pastor to secure a suit and make ready for conference. The good women reported as follows: Sisters R. Fox, \$3; C. Love, \$3; E. Lee, \$3; E. Scott, \$3; M. Jones, \$2.50; S. Riley, \$3; C. Scott, \$2; L. Grady, \$1; M. Jack, \$1; Sister Clark, \$1; Sisters O. Scott and L. Love, 20 cents each. I pray God's richest blessing upon these good people.

The pastor of St. Paul and Spring Hill Methodist Episcopal Church takes this method to thank the following members for a suit of clothes for conference: Mesdames E. Carter, Ida McCoy, I. Heidleburg, R. Evans, F. Arrington, M. Arrington, Miss Annie Evans, \$3 each; Mrs. Louisa Johnson, \$6; Mrs. M. J. Button, \$1.50; Bro. Dan McCoy, \$1.80; Bro. Dave Husband, 60 cents. May God bless this untiring committee. We also wish to thank the children of the Mothers' Jewels and Home Guards for their surprise party which brought many choice gifts, ties, socks, handkerchiefs, and other things. God bless you all.

Don't these things cut under your skin. They are your brethren in the Christian ministry serving the House of God, actually forced to accept gifts of clothing that they might be properly attired for the denominational annual conference. And those of us who have had experience in such things can read between the lines. We know that in many instances those who so diligently worked for the fifteen dollar suit to give to the minister expected to see their names in the news items. Should it be withheld the minister might have to wear his old suit the next year.

The church needs to know the psychology of these men. Most of us haven't the consecration to put ourselves in the same position. We need to know their attitude toward the church and their attitude toward their more fortunate brethren.

Here is an item from the "Christian Observer." It is written by one who terms himself an unsalaried mountain missionary:

There is little self-denial in so-called Christian homes today.

Every town must have expensive new churches, when a plainer one would be so much more Christian. The building and upkeep of such churches must be enormous, and when salaries of pastor, assistant pastor, church visitor, secretaries, choir, sextons, etc., are paid, what is left for Foreign Missions?

Is there really the need for as many paid officers as our church has in Sunday school, Christian Endeavor and Home Mission work, who do about the same work, often overlapping?

There is needless multiplicity of our church schools, each calling for help.

Yes, I know you can tear the reasoning to pieces. So can I. But can you see the mind of the man who is writing it? Can you see the aggravation which has prompted him to send the communication? There is indeed a contrast between the self-satisfied comfortableness of the average church and the needs of the poverty stricken mission churches of the poorer sections.

From time to time a letter comes in the office here from some minister who has been unable to make ends meet. He wants to know whether he should demit the ministry, take up a side line or whether we can help him secure a better church. It is one of the most difficult items which comes to my desk. What should a man say?

The age long advice of ecclesiastical leaders is that the pastor should be a man of one job and not divide his energies. Personally I do not see how one can be so heartless as to take that attitude when he is advising a hungry man. Most of the men who give such advice aren't keeping it themselves. They are writing or lecturing, as a side line. When I see a man caught in the wheels of the ecclesiastical machinery and appreciate that he is destined to a starvation job for the days of his natural life I advise him to supplement his income in some way. Often times we find that he has personal qualifications for some part time remunerative work.

I do not like to advise a man to demit the ministry for a real minister will never be happy any place else. Even in a specialized religious job such as sitting at the editorial desk there are tugs at the heart which would pull one back into the pastorate. Ask the man in any such specialized job and he will confess the same thing.

As for helping him secure a new pastorate, that is a problem indeed. I know of nothing so hopeless as confusing and inefficient as the present method of establishing ministers in the free churches. The competition for even the mediocre places is enormous. Committees become confused and are without experience in judging ministerial qualifications. I have seen well seasoned

judgments thrown over by a moment of unbalanced enthusiasm. A man would be a fool to promise substantial aid to any candidate unless he is in a position of authority.

But this is not written to discuss the methods of pastoral settlement. It is penned in hopes that it will touch the heart of Mr. Prosperous Minister and that he will have more sympathy with his Christian brethren who are up against these hard facts of life. It is, of course, a matter of church economics but it is also a matter of ministerial fraternalism and brotherly sympathy.

#### CONTRACT FOR CHURCH SCHOOL TEACHERS

The Country Club Christian Church of Kansas City, Mo., thinks that the job of teaching a Sunday school class is a big enough one to be taken seriously. Most of the teachers agree with that opinion and have signed a contract such as is reproduced here.

In consideration of my election as a teacher in the Country Club Christian Church School by the Board of Religious Education of that church, I agree to the following provisions:

1. To accept and faithfully perform the duties of that office from this date to the following September 30.

2. I will be willing to be transferred to any class of any department, when, after advising with the director or educational committee, it is their judgment that such a change will serve the larger interests of the whole educational program of the church.

3. In event it is impossible to continue my services for any reason, I will notify the principal in charge of the department or the director of education in writing thirty days in advance.

4. If absent more than twelve (12) Sundays during the Church school year, or if when absent any three Sundays I fail to have previously notified the departmental principal or director of education, or provided an acceptable substitute, I agree that my name may be transferred from the active to the associate teacher's list.

5. In order to grow more effective in my service and to help develop higher standards of work for our school, I agree either to attend the Kansas City School of Religious Education which meets each Tuesday night, study a leadership training course, if offered by our church, or read at least two approved books on religious education.

6. I further agree to make it a rule to attend the monthly meeting of the Educational Council and the departmental conference.

7. I affirm my purpose to be on hand Sunday morning at teacher's time, 9:20, to maintain discipline, to create attitudes of reverence and worship, and help to develop the spirit of co-operation between teachers, pupils, parents, and the administrative officers of the school.

Signature.....

The best way to double a preacher's power is to double his congregation. Try this on your preacher.

## The Radiant Cross Service

By Rev. W. Refus Rings, B.D., Rockport Lutheran Charge,  
Rockport, Indiana

**I**N these days of worldliness the message of the cross sinks deep into human hearts and brings them comfort, hope and cheer. The service which I am about to describe proves that men and women are just as hungry for the gospel message as they have ever been. When so many churches cater to the crowds by sensationalism, I wondered if it was not possible to secure a packed church by using modern methods and things and yet not be sensational.

About two weeks before this radiant cross service was held, I announced it in the five local papers. Space was given freely because I stated in the announcement that this would be "The Most Beautiful Service of Worship ever held in Rockport." Further than that I gave no hint as to the nature of the service except to say that there would be special instrumental and vocal music. This together with the announcements made from the pulpit and in our parish paper was all the publicity which was given to the service.

When the time approached for the service, which was an evening service, I was a little doubtful as to the crowd I was going to have. Folks came and kept on coming however until all available seats were taken and some were turned away. At the minute announced for the beginning of the service, we began the following program:

The Prelude.  
Vocal Solo.  
The Hymn, "In the Cross of Christ I Glory."  
The Vesper Service in the Hymnal.  
The Psalm 145.  
The Gloria Patri.  
The Scripture Lesson Galatians 6:1-14.  
Vocal Solo.  
The Sermon, "The Radiant Cross."  
The Prayer.  
The Offering and Offertory.  
The Special Feature.  
The Announcements.  
The Hymn, "Rock of Ages."  
The Benediction and Silent Prayer.  
The Postlude.  
The Sacred Concert.

In the sermon I laid particular emphasis by illustrations on the way in which the cross had shed its light into the hearts of men and made them go out to live and die to spread its message. The special feature was the climax. As the ushers returned to the rear of the church, one of them slipped out the door to turn off the lights in the auditorium. At the same moment a young man, sitting next to the piano

(we have no pipe organ) which was back of the pulpit, slipped back of it to turn on a large three-foot cross and to start a concealed orthophonic victrola playing "The Old Rugged Cross." It took quite a little while before the audience discovered the source of the music. The rest of the service was held by the light of the cross alone. When the lights were switched on at the conclusion of the service, many tear-stained eyes could be seen. After the postlude, the victrola was brought out from its hiding place and the folks were invited to remain for a sacred concert, which they did in large numbers.

It has been six months since the service was held, yet people are constantly referring to it as the most beautiful service of worship they have ever seen. There was nothing sensational about it. Folks were simply hungry for the gospel presented to them in an up-to-date way.

The phonograph was loaned us by the local dealer as a matter of advertisement. The cross was constructed at the local lumber yard. The entire expense of the equipment used was about \$4 and of course the offering was several times that large. This is a service which can be used in any church no matter how small. It is in keeping with the dignity and holiness of worship, and if properly conducted it will bring a message to the hearts of those who worship that they will not soon forget. Try it and see.

#### THE VALUE OF A WORD

A word of heartening from a schoolmaster in childhood will be remembered when a thousand things apparently much more important are lost in the azure. A word—how much it may mean! Bishop Fraser, of Manchester, was one of the radiant natures in the world. When he died his friend Lord Lingen bore this testimony: "Both before and after he became a bishop he not unfrequently stayed at my house; and I really can say without exaggeration that the very sight of him had the effect of sunshine both on the servants and ourselves. If ever there was a sociable and sympathetic man, he was one, pleasantly inquisitive, and ready to talk to anyone. "Which was the maid who cooked that nice dish?" said he one morning, after he had read prayers to us all, referring to something he had praised at dinner the day before."

Many a man would be unable to paddle his own canoe if he didn't borrow some other man's paddle.



# The Editorial Page

## The Church As a Policeman

HERE is another judge who has sentenced a wayward boy to attend Sunday school. He adds the usual but now somewhat hackneyed story of the efficiency of the church and Sunday school as a preventative of crime and that he has never known a boy who attended Sunday school to be guilty of crime. And then he adds, "The church is about the best police force we have."

Doubtless he has the facts on his side and we may feel a little proud of the fact that the church develops good citizens instead of criminals. If the judge gets any satisfaction out of saying so let him have it. But our opinion is that it is mighty poor psychology to broadcast his statement as publicity for the church. Most of us do not send our children to church to keep them out of jail. And we do not like to have them gain the impression that this is the purpose of their religious education.

In the popular mind the police force is a repressive institution. It is to force obedience to the law. I know that officers of the law will protest against this popular opinion. They will tell you of the positive and educational side of the force. But they cannot justify their ideal in actual practice. The average patrolman of our city streets thinks of himself as a repressive force. His job is to keep unruly boys from the places they do not belong; to put tags on automobiles which have gotten in the wrong places; to order traffic this way and that way; to stand with a club over some poor misguided specimen of humanity who may speak words of sedition. The story is going the rounds that in one Eastern city the police broke up a communistic meeting because of seditious utterances. The utterances in this instance were the reading from the American constitution to show they had the right of free assembly.

Now none of us want the church classified as purely a repressive organization. We do not want the world to think of it as an institution which has as its one purpose the passing of legislation which restricts the enjoyment of Sunday pleasures or personal habits. We do not want children to think of the church as an institution with a main interest to see that they get in bed by nine o'clock and are kept in the proper way of order and reverence.

Christianity in its best sense is not repressive. It liberates. It does not order conduct. It enthrones ideals. One may keep every one of the ten commandments and still fail as a Christian. The Christian at his best is one who catches an ideal of Christ in the hearts of men and inflamed by that ideal goes forth to bring it to pass.

There is something closely akin to the spirit of adventure which has given us our great epochs of human history and the spirit which animates the enthusiastic joyous Christian.

Robert Service expresses it for the adventurer:

Thank God! there is always a Land of Beyond  
For us who are true to the trail;  
A vision to seek, a beckoning peak,  
A farness that never will fail;  
A pride in our soul that mocks at a goal,  
A manhood that irks at a bond,  
And try how we will, unattainable still,  
Behold it, our Land of Beyond.

William Blake puts the spiritual call of adventure in his verse:

Bring to me my bow of burning gold!  
Bring to me my arrows of desire!  
Bring me my spear! O clouds unfold!  
Bring me my chariot of fire!

I will not cease from mental fight,  
Nor shall my sword sleep in my hand,  
Till we have built Jerusalem  
In England's green and pleasant land.

These verses show more about the spirit of real Christianity than the learned jurist. Our idea is that the motive that inspired St. Paul, Augustine, Luther, Wesley and other Christian leaders is quite different from one which leads a man to commend the church because it keeps folks out of jail. Indeed a review of Christian history shows that it has not always accomplished that end.

## Hall of Lost Enthusiasms

AT twenty-two he was graduated from college. He was enthusiastic and joyous. It was a pleasure to watch him as he told of his fu-

ture plans and to listen to him as he lead the religious service. Christ was reality for him and his decision to become a minister was a genuine adventure. His preaching might not be profound but it was real, personal and appealing. But of course he had to have professional training.

At twenty-six he came from the seminary hesitant and halting. There was a note of indecision in his utterances. He did not speak with the old composure. He was not quite sure whether he was saying the right thing for himself. His personal Christ has changed into a dogmatic character. He had become self-conscious and was not quite so sure that the world could be won to his Lord.

What I want to find out is the place of the lost enthusiasm. What happened to this youth to dull his joyousness and curb vision? He surely gained a great deal



OSZORA S. DAVIS, Ph.D., D.D., LL.D.

President of The Chicago Theological Seminary and Newly Elected Moderator of the National Council of Congregational Churches. In the September issue will be published the first of two articles by Dr. Davis on the subject, "Why Ministers Fail."

from the seminary. He got a little of Hebrew and Greek. His speech reveals that he knows something of Biblical criticism. He has become rather cynical of the old methods of religious education. But his pulpit presentation does not reveal that he has accomplished the art of public speaking nor do his sermons indicate a growing practice of personal devotion.

Did the seminary give him anything which was worth as much as that which it took away? It took a joyous happy boy entering upon life's greatest adventure and it turned him into a theologian with a scholastic message. It changed a budding prophet into a religious educator.

This is not a protest against a trained ministry. It is a questioning of comparative values. I would not have the preacher know less. I want him to be more. I do not question the value of his academic studies but would emphasize the necessity of knowing how to win men. It is well for him to appreciate the profundity of his message but it is wrong for him to be staggered by its complexity.

## As the World Rolls By— Throwing Off Church Sleepiness

### Lindbergh

Charles Lindbergh drove his mighty plane across the Atlantic but he impressed his personality upon an age. He spoke few words but his spirit and his smile did more to ease the strained relationships between France and the United States than a half dozen of statesmen could do. He captured the front pages of the daily papers and drove out the morbid unhealthy columns of murder, bootlegging and sex. In a day which was becoming too cynical he showed that there is no appeal like that of daring and adventure. He has proved a national, moral and spiritual asset. The world is morally better for his accomplishment and the cheering throngs who have applauded "Lindy" does the heart of every normal person good. America and the world still loves the spirit which made Lindbergh and the air passage of the Atlantic possible. It is well.

### An Invitation Idea

If you are willing to take a publicity idea from a Broadway show here it is. Between the acts the ushers handed around post cards and pencils. The card contained some copy about the play. You were urged to address it to some friend and sign your name. The usher would see that it was stamped and mailed.

What an idea for some live church. Why not prepare a card and distribute it at some service. Urge every one present to think of some individual who ought to be enjoying the service but who is absent. The card is to be signed and addressed and returned to the usher who will see that it is mailed.

I would suggest copy like this:

"We are having a wonderful service at the Wesley Methodist Church this morning. I wish that you were here to enjoy it too. There is splendid music, good fellowship and an inspiring service.

Sincerely

Of course this can be improved on. But here is the idea.

Here is an interesting item regarding the French Protestants of Cevennes. These people are very religious and very faithful in the church attendance. But heavy out-of-door work six days each week must take its toll. So it is easy for them to fall asleep during the service. When they feel this sleepiness coming on they will arise in their pews and stand until they have conquered the feeling and then sit down again. It is an excellent example of humility and also ought to be a pretty good time indicator for the preacher.

### THE LAND OF BEGINNING ANEW

I wish that there were some wonderful place  
In this wide and weary old world,  
In the hurry of life, with its mad rushing race,  
Called The Land of Beginning Anew,—  
Where all our mistakes, and all our heartaches,  
And all of our worry and pain  
Could be dropped, like a shabby old coat, at the door,  
And ne'er be put on again.

I wish that the labor and toiling would cease,  
And again I'd be free as a child;  
That the mind be care-free, and the heart be at ease,  
And the feet unrestricted and wild.  
I wish that the blossoms of springtime would stay,  
And the snows of the winter ne'er fall;  
I wish that the wealth of the glad summer day  
Would hear me and hark to my call.

I wish that the glad little birds, and the flowers  
Would sing to me all my life through;  
That the storm-clouds, coming in turbulent showers  
Would fall like the soft silent dew.  
I wish, that instead of this old wrinkled form  
That I'll have, unsteady, uncouth,  
I might have a form as straight and as blithe  
As when in the pride of my youth.

And we may question the value of any institution which in its influence over student life crushes enthusiasm and discolors prophecy with indecision. Perhaps we do not need less emphasis on scholarship but we certainly need more emphasis on human values.

We recall the story of the man who listened to seminary preaching. His church was always supplied by students. He said that he preferred the freshmen for they always were so sure of their position and spoke with assurance. All of us know that the freshmen needed further training but the preservation of that assurance is one of the most vital things of the Christian church and it is the one thing above all others in which our seminaries today are failing. Some of our buildings of theological training ought to be renamed. Call it "The Hall of Lost Enthusiasms." For some place between entrance and graduation there has been lost from too many young men's lives the enthusiasm and assurance which makes the Christian ministry worth while.

Could I sing as I wish, Oh, I'd sing for aye;  
But my poor heart shakes, and life's harmony breaks  
And I can not sing for a day.  
O, for one hour, one moment of joy  
Without any shadow, or trace of alloy;  
Where the sun always shines, and the sky's always clear;  
Where never a pain, or a sigh, or a tear  
Comes into my life to destroy.

But why should I weep, when out of you deep  
Blue heaven there comes a sweet voice,  
A voice so assuring, yet silent as sleep,  
Which says to me, "Child, rejoice,  
For your place of Beginning Anew will come,  
When you enter the Land of the True,  
Where no shadows e'er fall. In that Beautiful Home  
Is your Land of Beginning Anew."  
U. S. Piper.

### A LITTLE CHILD SHALL LEAD THEM

Marjorie started to school today;  
Black-eyed, sweet little Margie;  
Shouldered her bag and started away,  
With a singing heart and a step so gay,  
She says that she is a big girl today;  
Black-eyed, sweet little Margie.

Yet somehow it is hard to talk  
As we watch little Margie.  
It was fun to help her feet to walk,  
We laughed when she first began to talk,  
But starting for school—at this we balk,  
As we watch little Margie.

Whence comes this fear to have her go,  
Which makes us long for Margie?  
It's merely the truth that all must know,  
As the baby went so the child must go,  
And the home, the parents—we too must grow;  
We are afraid for ourselves—not Margie.

Soviet, Russia, buys 240,000,000 books each year. America buys 50,000,000.



# WHAT TO DO THIS SUMMER

A Department of Reminders

## Special Days

July 4—Independence Day.  
July 5—Foundation of Salvation Army (1865).  
July 25—St. James Day.  
August 24—St. Bartholomew.

## Notable Birthdays

July 4—Nathaniel Hawthorne (1804).  
July 6—John Huss (1369).  
July 10—John Calvin (1509).  
July 12—Henry D. Thoreau (1819).  
July 18—Thackeray (1811).  
July 27—Thomas Campbell (1777).  
August 6—Alfred Tennyson (1809).  
August 29—Oliver Wendell Holmes (1809).  
August 31—Elizabeth Stuart Phelps (1844).

## Summer

When summer comes most of us are ready to close the study door and let books and sermons and church activities take care of themselves. For the call of the out-of-doors is being answered by nearly everybody. Those who cannot get away through the week from the round of their duties, do so for the week-end. The motor trails are calling, and the highways are crowded with an endless procession of people eager for freedom. They do not wish to be bound by any duty or care. They revel in an abandonment of freedom. In summer the minister is dispirited by ghosts of would-be worshipers, depleted nervously, and spiritually, and intellectually, as a result of ten months of exhaustive work. He has few reserves to draw on in July and August. A few ministers from wealthy parishes are given two months' vacation, but the majority must be content with one. The great question, therefore, is, what can I do during the summer to keep alive the activities of the church?

## Summer Camps

Summer camps are in style now. There is scarcely any religious organization that is not promoting the summer camp or conference. Organize your groups of young people to attend some of these camps. Make a survey of the available camps within a reasonable distance of your community. Do not try to force your people to attend the summer camp. It may be that one type of camp or conference will be adapted to one type of personality, and another to another. Be judicious here. Use common sense.

## Outdoor Activities

For those groups in your church who cannot attend a summer camp or a conference, arrange a series of outings. Some of these will be for the day only. Automobiles can take groups of people to some grove or play resort for a picnic. Encourage the Sunday school teachers to take their classes for a hike, or a picnic. The Boy Scouts and

## SCHOOL'S OUT

By Paul H. Yourd

"I have closed my books and hidden my slate,  
And thrown my satchel across the gate.  
My school is out for a season of rest,  
And now for the schoolroom I love best."

God never intended human beings to live cramped up within four walls all the year round. That is the reason why He made the out-of-doors so big and attractive. Deny ourselves, as most of us do, the enjoyment of nature for the greatest part of the year, when summer comes there is something within us that forces us out into the open. As we throw wide the windows of our houses, so we open the windows of our souls and release imprisoned spirits. We do not care whether school keeps or not. Our feet lag on the pathway of required duty. Our grey matter ceases to develop any more creases, and brain power is shut off as the mind closes for repairs.

For school is out. And we are but school boys after all. We want to loaf, and we want to play. We want to do anything but the things we must do.

And why not?

Will we not be stronger physically, mentally, spiritually, if we take a little time off in mid-summer?

"My schoolroom lies on the meadow wide,  
Where, under the clover the sunbeams hide,  
Where the long vines cling to the mossy bars,  
And the daisies twinkle like fallen stars."

the Camp Fire Girls, of course, will always welcome such an idea.

## Vacation Bible School

The vacation Bible school, in a great variety of programs, is being developed all over the country. The experimental stage is past, and there can be a well-planned course of study. The minister can get help for this phase of the work by securing a seminary student for a couple of months. Young women who have been attending normal schools, for a modest remuneration, are often glad to do the teaching. Several churches can well unite in such an activity.

## Sunday Night Services

It certainly is most desirable for several churches, conveniently located, to

unite during the summer for Sunday night services. Loyal members of one church will be afforded an opportunity to hear the other pastors speak. These union services can be made quite popular, and there are great possibilities in the variety of program that is possible of arrangement.

## Church Repairs

Many church buildings need overhauling during the summer time. The board of trustees should be called together and a survey should be made of the church property. All plans for repairs, together with any new work that should be projected, should be made, and arrangements completed for the work to start at the beginning of the vacation period in August. It should be definitely contracted that all work should be completed, if possible, before the first of September, so that there would be no interference with the fall program. Special attention should be given to the organ. The coal should be put in for the winter during the summer for the price is cheaper at this time than in the winter.

## Finances

Six months of the year have passed by and it is desirable that the people should know the financial standing of the church. It is a matter of good business to make a candid review of expenditures and resources. Attention should be called to the payment of pledges, and where people are behind they should be asked to bring their account up-to-date. They should be reminded that, even though they are away for the summer and not in church attendance, that the salaries must be paid, and other obligations met. The financial statement could be printed upon the church calendar, or could be presented by the chairman of the trustees at some Sunday morning service.

## Vacation Supplies

Pulpit supplies should be immediately arranged for if you want to get the man you ought to have to fill your pulpit while you are away. If you are expecting to preach a part of your vacation, you should make arrangements at once.

## The Minister's Vacation

The minister's vacation is usually limited by meager financial resources. Few of us will do what we would like to do with our time off. But now is the time to plan the vacation. It is wise to make the period minister, not only to the body, but to the mind and soul as well. If possible, plan a week or ten days at some summer conference, or Bible school, or chautauqua. Many seminaries and universities are arranging short courses especially designed for ministers who have had many years of service. Make your vacation count!

## The Roll Call Communion

THIS is an interesting and effective plan of fall evangelism which had been developed by Rev. R. P. Lippincott in the First Presbyterian Church of Cadiz, Ohio. Mr. Lippincott has tried through it to meet the needs of securing an early resumption of the church activities after the summer vacation weeks.

The first step in his plan is the appointment of twenty-one group leaders. The number of leaders will depend, of course, upon the size of the church. His church has 628 members and twenty-one seemed to be the number who could most effectively do the work. The tasks of these leaders is not an arduous one. In fact Mr. Lippincott uses the office to secure new workers. He keeps his church officers for their other tasks but in this way gives a larger number of individuals a chance to work.

The work of these men consists first of all in the distribution of cards into every home in the parish. This visitation is made on the Sunday before the communion service. They give a personal invitation for the families to attend special meetings to be held all the week and particularly to be present at the roll call communion. On the back of the card is a place for the recording of communicant members in the family and an expression as to whether they will be present or not the following Sunday. They are requested to send this to the church but the leaders are made responsible for their return and sometimes make a second visit to secure them.

Write in the space below the names of all the members of your family who are members of church. Then for those who are present leave the P standing, to so indicate, and cancel the A by drawing a line through it. If absent without good excuse cancel the P and leave the A to indicate absence. Any sick or shut-in, or unavoidably absent may be counted as present. Please return your card properly marked to your group leader before communion October 10. Only the names of the group leaders will be called this year and they will report on the number present in each group or absent. Remember it was our Lord who said regarding your presence at communion, "This do in remembrance of Me."

P. A. \_\_\_\_\_  
P. A. \_\_\_\_\_  
P. A. \_\_\_\_\_  
P. A. \_\_\_\_\_  
P. A. \_\_\_\_\_  
P. A. \_\_\_\_\_  
P. A. \_\_\_\_\_  
P. A. \_\_\_\_\_  
P. A. \_\_\_\_\_  
P. A. \_\_\_\_\_

Greater love hath no man than this that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you.—Jesus Christ.

The next task of these leaders is to make a report on those actually present. This is done at the Sunday service, just prior to the administration of the communion. The clerk of the session comes before the church and calls the name of each leader in turn. He will arise and make a very brief report. It will be in few words such as,

"Fifty members. All present," or  
"Fifty members. Five absent."

At the close of the service the cards are left for the inspection of the minister and church officers.

The week of special services just prior to the communion have a very important effect on the success of this roll call. In 1926 the meetings were held from October 3 to 10. Each night from Monday through Friday, and on Saturday afternoon, the services were addressed by neighboring pastors. These autumnal services have become an important part of the life of the church.

Just how effective this plan of a rally is may be seen by the reports of attendance for the past two seasons. In 1925 the church had a membership of 609. All but forty-one were reported present. In 1926 the membership was 628. Fifty-one were reported absent.

### ELEMENTS IN THE HOME

In every realm of life there are two sets of elements: those that change continually and those that change little, if at all. This is obvious, for example, in our homes. We have changed our habitations from tents to apartment houses, our clothes from loin-cloths and flowing robes to sack suits and modern garments, our servants from slaves to free laborers, our theories from polygamy to monogamy. Always human life is in transition, and ephemeral elements fade and fall away on every side. Nevertheless, in family life constant elements remain which shift but little with altering circumstances and theory.

Can a greater contrast be imagined than that between Issac's home and Mark Twain's? Issac, a Bedouin nomad millenniums ago, living in tents, traveling on camels, enduring the elemental simplicities and hardships of desert life, and Mark Twain, a typical modern, with his far-flung voyages, his university degrees, his household served by all the appurtenances of applied science—the contrast is sharp and clear. Yet put side by side the love stories of the two men, and one's judgment changes. Here is Issac's memorable experience: "And Issac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her." And here is Mark Twain's love story as he himself phrased it: "No man and woman really know what perfect love is until they have been married a quarter of a century."—Harry E. Fosdick in "Adventurous Religion"; Association Press.

### A PRE-RALLY DAY PROGRAM

By Melvin R. Vender

The Fort Street Presbyterian Church of Detroit, Michigan, is a downtown church, with its membership scattered from coast to coast during the vacation season (and scattered over a fifty square mile area the rest of the year); also a number of our children were in attendance at our summer camp, and the usual summer indifference on the part of many who could have attended necessitates effort to get our members back to the church school each fall.

Last year we had what we called "Back Again Sunday," a couple of weeks before Rally Day. This year we called it "Home Coming Sunday" (September 12). It was the day for re-opening of our Junior Church Services, also Christian Endeavor; the pastor would be home from vacation, also other families; camp had closed and public school had started. It was appropriate also that there should be a "coming home" to the House of God. The psychology of it was good for advertising, also for building a worship program around it. The services were joyful, reverent and impressive. A large poster had its attractive appeal with a colored picture of our church with children approaching and entering; on the sides headed "homeward" was a passenger boat, a crowded (tourist) automobile, a train, and an aeroplane—it was "Home Coming Sunday." Everyone who saw it caught the idea and the spirit of it.

In the announcement letter which went out, mention was made that during vacation many of us had been spending our money upon ourselves for pleasure—suggesting that we bring a "vacation thank offering" (in an enclosed envelope) for Junior Church. The day was unfavorable, a heavy rain continuing all day, but it didn't stop the game. One hundred and sixty-six children were present at Junior Church at 11:15 a. m., bringing an offering of nine dollars and four cents (also an offering for the service which followed). Each child was given a Perry picture of "The Boy Samuel" at prayer, "Christ Knocking at the Door," or "Christ in Gethsemane" according to his age. At twelve o'clock we had two hundred and twenty-seven present for Sunday school. Thirty-eight were present at the Young People's Service in the evening. Preparations continued for Rally Day two weeks later. A catchy letter went out to the "not-yet-returned-home" folks (offering envelope enclosed). A thermometer had been stenciled on the letter showing the temperature of our school with arrows pointing to: the vacation level of 107 (including a camp average of 40); Home Coming Sunday, 227; average before vacation, 373; school enrollment, 617; and the goal for Rally Day, 500. In spite of a "cool day" the thermometer rose above the goal (visitors included). The offering was \$32.33.

We had started in low and shifted, on Home Coming Sunday, to second, and had gained momentum and were running on high by Rally Day. It was successful and worthwhile.

Pat: "Mike, I can get you a job in the Eagle Laundry."

Mike: "Well, but I don't know how to wash eagles."



# ASK DR. BEAVEN

## Worship Program Discussed

(Continued from June Issue)

### Effect of Method

The effect of our worship service is manifold:

First, is its effect upon the children. The church building itself impresses them more than the class room; the mood of worship affects them when the group is quiet and reverent; the participation in the service leaves a sense of possession with the children. We

have seldom had any difficulty with levity or misbehavior on their part. They also become familiar both with the faces and persons of the ministers and call us by name when they meet us.

Second, it makes a deep impression upon the older people. Naturally this is true of parents. They watch for their children, they take pride in their being there and on time. Parent after parent has testified that they would not want, and the children would not let them if they did want, to miss having the children there for the recessional.

The spiritual impression created on all mature minds when they see such a group of children worshipping and hearing the clear voices of the little children as they sing, is very profound. Hardly a Sunday goes by that we do not see people wiping tears from their eyes, after the children have passed.

Third, a deep impression is also created upon the minister. If a sermon is partly the product of the mood of the minister when he preaches, then anything which helps create a right mood is valuable to the congregation. I do not know how any minister could fail to have stirred within him all of the instincts of the shepherd, a new sense of the responsibility to the Christ who said "Suffer the little children to come unto me," and a new sense of the importance in the ministry in which he was leading his church when he has, upon God's day in God's house greeted with a smile scores or even hundreds of the Master's little ones.

We have not found that the introduction of these various elements which make the worship hour interesting to the children has made them uninteresting to the older people. In fact, we believe our service is both richer and more interesting now than before. It has not driven adults away, as I have said, more older people attend than before. It does lack the elasticity which was present when we had opening exercises in each of the departments and were able to grade those opening exercises to fit exactly the age of the child in the group. But over against this lack we believe we have found a dozen advantages, any one of which fairly near offset this lack.

### The Order of Service

For those who care to understand further exactly how our service works, I append one of our Orders of Worship.

**Question**—Is there any special book that contains much information on the administration of the Lord's Supper in a way that makes it central in the life of our Protestant church?

**Answer**—In connection with the answer which I gave to this question in a previous issue of CHURCH MANAGEMENT, I have received a letter from one of the subscribers to the paper which is so filled with suggestions that I quote it almost entirely, and I want to add my appreciation of these suggestions given below:

"In the January 1927 issue of CHURCH MANAGEMENT I note the question asking for suggestions as to books giving attention to the administration of the Lord's Supper. May I suggest the use of the prayer book, the title of which is 'The Book of Common Prayer according to the use of the Protestant Episcopal Church, United States of America,' as a book which you might have commended in answering the above question. I have noted with interest in various inter-church publications suggestions for Holy Communion Services. They have all seemed

### LAKE AVENUE BAPTIST CHURCH

Sunday, December 12, 1926, Rochester, New York

Ministers—Rev. A. W. Beaven, D. D., Rev. W. S. K. Yeaple

Mr. William Mather, Student Assistant

### Morning Service, 10:25 O'Clock

Organ Overture—To "The Messiah"-----Handel  
Doxology and Invocation.

Hymn No. 30—"Crown Him With Many Crowns."

Responsive Reading-----Congregation Standing

Pastor—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth."

Congregation—"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

Children—"And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: For there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace among men in whom He is well pleased."

Gloria-----Congregation Standing

Prayer Hymn No. 822, 2 vrs.

Prayer.

Talk to the Children-----The Associate Pastor

Children's Recessional and Memory Hymn No. 185-----Congregation Seated

### Memory Hymn for December

O come, all ye faithful, joyful and triumphant,  
O come ye, O come ye to Bethlehem;  
Come and behold Him born the King of angels;

O come, let us adore Him, O come, let us adore Him,  
O come, let us adore him, Christ, the Lord.

Sing, choirs of angels, sing in exultation,  
O sing, all ye bright hosts in heaven above;  
Glory to God, all glory in the highest;

Yea, Lord, we greet Thee, born this happy morning,  
Jesus, to Thee be all glory given;  
Word of the Father, now in flesh appearing.

This hymn, as chanted in the ancient churches, was known as "The Midnight Mass" and was the processional song of the religious orders on their way to the sanctuaries where they gathered in preparation for the Christmas morning service. The familiar tune in modern use is that of the "Portuguese Hymn." The author is probably unknown.

Solo—"Come Unto Me" (from "The Messiah")-----Handel

Mrs. Helen Curtis Smith

Announcements and Offering.

Anthem—"How Lovely Are Thy Dwellings"-----Liddle

Hymn No. 528—"From Every Stormy Wind"-----Congregation Standing

Sermon—"An Ageless Book"-----The Associate Pastor

Closing Prayer and Benediction with Response.

to me so totally inadequate that I have always wondered whether those who made such suggestions could be familiar with the incomparable liturgy which has come down to the Church of today hallowed by the associations of many centuries of Christian worship. I am wondering also whether you are familiar with the hymns provided for Holy Communion contained in the New Hymnal of the Protestant Episcopal Church. It also seemed to me that the suggestions of Field's "Lord of Our Life" as an anthem was hardly so fitting as "Plead Thou My Cause" by Croce, or Palestrina's "Adoramus te" or Tallis' "O Lord Give Thy Holy Spirit" or Barnby's "Sweet Is Thy Mercy Lord," or J. B. Robert's "Seek Ye the Lord." As I recall the anthem you suggested its music is rather martial and its words not particularly appropriate to the occasion.

I trust you will pardon this lengthy observation on your column in CHURCH MANAGEMENT. It shows you that I am interested and desirous of offering some suggestions from my own experience. I fully realize that my letter indicates my Protestant Episcopal slant. However, it is not bigotry, but the desire to share my heritage with others that prompts me to write."

#### WHAT CHRIST MEANT TO TENNYSON

One evening in his maturer life, Tennyson and his skeptic college friend walked in the garden and talked together about many things—living over again the happy golden days of youth. The visitor, shifting the conversation, said, "Alfred, I cannot believe in the tenets of your religion, but I do believe in you—your integrity, high moral purpose and unspotted purity; pray, tell me, what does the prophet of Nazareth really mean to you?" The poet, after a moment's reflection, plucked a rose from its bush and, holding it up to the radiant splendor of the setting sun, replied: "My friend, what that sun yonder is to this flower, giving it vitality and beauty and fragrance—that is Jesus Christ to my soul and life."—J. J. Castleberry in "The Soul of Religion"; Fleming H. Revell Co.

## Working Tools

Of a Successful Church and Sunday School

**Church Collection Envelopes.** Single and double pocket, dated and undated. Stock and special forms. Church Treasurer's Records for all purposes.

**Sunday School Record Books** for Secretary and Treasurer. Class books.

**Rally Day Cards** Novelties, many other helps. Promotion Certificates, Collection Devices, Rewards.

**Attendance Cards** dated and undated. Cradle Roll supplies. Many other items listed in our big catalog.

Write for a copy.

## The Snethen Press

613 West Diamond St. N. S. Pittsburgh, Pa.

## Getting the Interest of New Residents

Mail publicity has a recognized place in church administration. Most ministers recognize its effectiveness in sustaining the interest of members, keeping up the budgets and in other problems. Its use in securing new members is still in an experimental stage. We have been watching with interest a number of rather thorough attempts to test out this field. In some of these we have played a part.

The following cards are being used by the Mount Washington Presbyterian Church of New York City. They are mailed once a week to individuals who are new residents in the church community. We are glad to add these to the growing literature on this interesting phase of church work.

### RIGHT HERE IN INWOOD

is the sort of church you like.

The outside of it may not appeal so much, but that's the least important part. The inside is what counts.

An atmosphere of neighborliness—sincerity—devotion.

A friendly welcome—a simple service—spirited singing—good preaching by "a man's man"—straight thinking and straight talking, of practical help to everyone.

A Presbyterian church, but not flaunting Presbyterianism. All denominations are welcome—and those of no denomination too.

The sort of church you like, right here in Inwood.

Come and see—this Sunday.

### MT. WASHINGTON CHURCH

Broadway and Dyckman Street  
Pastor—Rev. W. D. Knight  
109 Seaman Avenue Billings 1553  
Morning Service, 11 a. m.  
Evening Service, 8 p. m.  
Sunday School, 9:45 a. m.

### PLEASE ACCEPT THIS

as a cordial personal invitation to you and your family to become acquainted with the pastor, officers and congregation of the

Mt. Washington Church  
Broadway and Dyckman Street

It happens to be a Presbyterian church, but folks of all beliefs are welcome.

We cordially invite you to come to the morning or evening service on Sunday, and give us the pleasure of welcoming you in person.

We believe you'll like us and feel "at home" in Mt. Washington Church.

REV. WALTER D. KNIGHT, Pastor  
109 Seaman Avenue Billings 1553

Morning Service, 11 a. m.  
Evening Service, 8 p. m.  
Sunday School, 9:45 a. m.

## THAT LITTLE CHURCH

wedged in between Riverside drive and Dyckman at Broadway—

We admit it isn't much to look at!

But inside you'll find a spirit of warm-hearted good fellowship awaiting you—

A friendly handshake, a comfortable pew—

A good congregation, good singing, good preaching.

You'll feel at home there.

You'll enjoy the services and find them helpful.

And you'll always be welcome—you and all your family.

Come and see—this Sunday.

### MT. WASHINGTON CHURCH (Presbyterian)

Broadway and Dyckman Street  
Pastor—Rev. W. D. Knight  
109 Seaman Avenue Billings 1553

Morning Service, 11 a. m.  
Evening Service, 8 p. m.  
Sunday School, 9:45 a. m.

## RESTFUL—HELPFUL

Give your soul a chance to breathe.

Come to church and enjoy an hour's relief from workaday worries and distractions.

You'll enjoy the simple, sincere service in that little church at Broadway and Dyckman street.

It happens to be a Presbyterian church but folks of all beliefs attend it. The pastor and officers are the kind of men who respect and welcome any and every man, whatever his belief, as long as he is living up to the light as he sees it.

A warm-hearted welcome awaits you and all your family.

Come and see—this Sunday.

### MT. WASHINGTON CHURCH

Broadway and Dyckman Street  
Pastor—Rev. W. D. Knight  
109 Seaman Avenue Billings 1553

Morning Service, 11 a. m.  
Evening Service, 8 p. m.  
Sunday School, 9:45 a. m.

A man isn't old until everything seems to be wrong. It may happen at seventy or at sixteen.

## Linoleum for Church Printing

When a cut ordered did not come in time for printing his church calendar, Wm. H. Tilford of the Presbyterian Church, Xenia, Ohio, cut one out of linoleum. He has sent this office an assortment of printing showing cuts made in this way. They include the profile of Lincoln, imitation of wood cut of front of the church, the Holy Bible, an empty tomb and other subjects. These offer a novelty for local printing and it is possible to get some good designs if a person is at all skilled with a knife. They imitate wood engravings rather than cast metal plates.



# ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

## TWO KINDS OF INHERITANCE

I recall an aged schoolmaster telling me with tear-dimmed eyes of a son who had gone astray. "When his mother died she left him a hundred pounds." His voice trembled as he added, "It would have been better had she left him a hundred curses!" The words came from an aged man whose grief-filled heart was breaking. It was not the money that ruined the youth, but his abuse of it. It is good to leave money, but infinitely better to leave an example and an influence making forever fragrant the cherished memories of a much-loved parent. To give our kindred a fine spiritual bent will be to them a richer inheritance than the reception of a fortune.—W. E. Blackburn in "Invincible Love"; George H. Doran Co.

## FORGIVENESS AS A TEMPER OF HEART

When Stanley returned from finding Livingstone, after untold hardships from hunger and thirst, from treacherous tribesmen, and from the great tropical ulcers which afflict travelers in that section of the world, he did not find the acclaim which the world generally gives her great explorers and heroes. His dreams of happiness and acclaim at home for his almost superhuman endurance and achievements were shattered by innuendo and doubts expressed in high quarters. He was derided as a falsifier of facts, and the London journals jeered him for a would-be hero. The Royal Geographical Society refused to believe his story. It was a long and bitter ordeal, but through Stanley's forgiveness he revealed the temper of heart that should finally carry the gospel to the heart of the Dark Continent. In the cross both God and men find the supreme opportunity to reveal forgiveness.—George Stewart in "The Crucifixion in Our Street"; George H. Doran Co.

## THE MARKET-PLACE MIND

Some months ago an alumnus of a mid-western university went back to his Alma Mater to see what effect the phenomenal financial success of a famous athlete had produced on the student body. This youth had capitalized his football ability in one year some several times the amount of President Coolidge's salary. The writer interviewed fifty undergraduates. The prevailing opinion was expressed in two typical answers, and the crudity of their language connotes the crassness of their thought. One said: "We come to college to learn how to make money, don't we? Well, he has learned how. Why shouldn't he practice his profession of football?" Another replied: "I figure if a fellow goes to college, he's got a little edge on the other fellows. He can make money a little easier. That's the reason I came." The ath-

*These tempting morsels are an indication of the many good things found in the recent books from which they are taken. They include many timely and suggestive thoughts for sermon construction.*

lete summed up the situation when he said: "There are still dreamers, but they are deadened by the thought embodied in the phrase, 'What is there in it for me?'—which is the great American slogan now." This report probably does not give an accurate cross-section of college life; but it is symptomatic.—Ralph W. Sockman in "Men of the Mysteries"; The Abingdon Press.

## ONE CANNOT SING A SOLO ALONE

The house was sold out; seats on the platform were at a premium; standing room was above par. The noted singer in her recital had moved mightily the souls of even the musically unsophisticated by the artistry of her rendition of the classical part of her repertoire. Then she sang a song about General William Booth's entering heaven, leading boldly with his big brass drum: walking lepers, drabs from alleyways, vermin-eaten saints with moldy breath, unwashed legions now "washed in the blood of the Lamb," spotless, clad in garments new:

And when Booth halted by the curb to pray

He saw his Master through the flag-filled air.

Christ came gently with a robe and crown

For Booth, the soldier, while the crowd knelt down.

He saw king Jesus, they were face to face

And he knelt aweeping in that Holy Place.

"Are you washed in the blood of the Lamb?"

Clackers were not needed to lead the thunderous applause which burst out of the dead silence. Was it the triumph of a great artist? Was it a brilliant solo? Not in the mind of the generous singer. She called to the platform a well known musician, composer of the music. Again the audience cheered. Then she introduced one of the most popular of our contemporary poets, author of the poem, and after the applause which greeted him had ceased, she graciously introduced her talented accompanist, and finally Evangeline Booth, whose father had been the inspiration of the poem.

One cannot even sing a solo alone. Into that triumphant moment was brought the united contribution of singer, composer, poet, pianist, and a noble life.—James H. Speer in "The Presbyterian Magazine," May, 1927.

## SUFFERING ILLUMINATES A CAUSE

Those who led the fight for the Eighteenth Amendment in this country knew what it meant to stand out for a cause. Until recent years it took a great deal of courage to stand up and be counted among those who believed in prohibition. "Pussyfoot" Johnson was ridden on a rail in London and had one eye knocked out, not because he was breaking the law, but because he was holding a lawful meeting for a great cause. Nevertheless, he was soon speaking to crowded houses on Kingsway. There was no malice or bitterness in him for the harm he had suffered; the cause swallowed all that up. But lines of mental torture, because his cause was rejected before it was really known, had settled on his face. Before the incident, to the British populace he was one more demagogue ranting about an unpopular cause. Afterward people crowded to see and hear a man who was magnanimous in disfigurement, who cared nothing for personal abuse. His suffering was his best resource; it illuminated his cause, it dignified his purpose, it revealed the reaches of his disinterested affection.—George Stewart in "The Crucifixion in Our Street"; George H. Doran Co.

(Continued on following pages)

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### THE DIVINE ENERGY

In a South of England holiday resort a visitor with his four-year-old boy was walking toward the beach. Outside a house on a sidestreet the child suddenly stood still and exclaimed, "Daddy, see! A wooden man making a windmill go ever so fast!" But the father replied, "Nay, sonny, it is not the man who is making the windmill go. It is the windmill that is making the man go." "No, no, the man is bending up and down, and his hands are going ever so fast," said the child eagerly. And the father explained that the hands of the man were attached to the windmill, through which the power of the wind was transmitted to otherwise lifeless limbs. Jesus had done great things for His followers during three years of earthly fellowship. They could not measure their loss when cruel hands nailed Him to the Cross. Their very life seemed to ooze away. Their faith almost died. But into their listlessness He came. And the listless men were energized. They were indeed re-created. Soon it became necessary for critics to find an explanation of the mysterious power that manifested itself in them. They found it in this, "They had been with Jesus." They were linked on to the high reservoir of divine power, they were attached to Him through Whom the invisible powers of God found visible expression.—W. E. Blackburn in "Invincible Love"; George H. Doran Co.

### FOLLOWING IN HIS FOOTSTEPS

In a coal-mining district where the men were given one-half day holiday one miner planned to spend it at the rum shop. Early after breakfast he started across the field taking long steps and leaving his tracks in the newly fallen snow. When part way across the field he turned to see his little six-year-old lad following him, he too taking long steps that he might put his little feet in the father's tracks: "Go on, Daddy," said the voice of the lad, "go on, I'm coming, I'm coming right in your steps." When the father realized where he was going and the implications of the lad's remark he said: "If he is following in my steps, I will never lead him to that hell hole." The American father may well bear the challenge of that little lad in mind.—A. W. Beaven in "The Fine Art of Living Together"; George H. Doran Co.

### THE APPEAL OF CHILDHOOD

I once heard Margaret Slattery tell a story in a great Sunday school convention I can never forget. It was a story of a little child in a crowded street. There was some great occasion in the town and the streets were thronged with people. A parade with bright banners was approaching, led by a band playing a lively air. There was excitement and everyone seemed intent on getting a position of vantage where the parade could be seen. Back in the crowd there was a little girl who had no chance to see. She was so small that the crowd shut her in. She said to one and another, "Lift me up that I may see!" But her appeal seemed to fall on deaf ears. People in that crowd were wanting to see for themselves. They did not want to bother with a

strange little girl. Men and women were enjoying things for themselves. But at length a big workman with broad shoulders and a father's heart looked down into her face, heard her request and lifted her to his shoulder above the crowd where she could see the passing show.

The little hands of the whole world are being extended to the people who love and follow the Saviour. The children of our homes, of our community, of our world are saying, "Lift us up that we may see."—William M. Curry in "The Pastor's Corner"; Fleming H. Revell Co.

### THE GREATEST GIFT

In one of her "Dreams," Olive Shreiner tells the story of a woman soon to become a mother who wanders out over the African veldt and is lost in the mist. After a time a shape appears out of the mist. "If I touch you," it says, "your child will find wealth." The woman shakes her head and the shape disappears. A second shape speaks: "If I touch you, your child will find fame." Again the woman shakes her head. A third shape promises power. And so on. Finally a strange shape appears. "And if I touch you," it says, "your child shall have neither wealth, nor fame, nor power, nor success. But he will always see a light beyond the horizon, and he will always hear a voice calling him from behind the hills. And he will set out after the voice and the vision; but as he reaches them, lo! beyond the horizon a new light, and in his ears a new voice. And he must leave all and go." And the woman murmured: "But what gift will my child receive?" "This," answered the strange shape: "When he looks at the dust he will always see the beautiful in it. In the real he will see the dream." And the woman sobbed out: "Touch me." And the shape touches her and vanishes.—John Herman Randall in a sermon, "The Truths Men Live By."

### SCIENCE AND RELIGION

I have read somewhere a parable of the mice inside a piano listening to the sounds as the piano was played. They put down their scientific explanation: First, the impact of keys upon cords. Second, the vibrations which followed. Third, the sounds and the music which followed the vibrations. Impact, vibrations, many sounds, this was the formula of the mice. There was nothing else. This is the way in which a piano behaves of itself. The mice saw no one. They were confined within. They needed no other explanation.

But do you not see that the mice have not explained it at all? They have only described what they heard. They had the bare facts. But the facts needed interpreting. What did they mean? The interpreter would point to the player at the keyboard of the piano, the musical composition, the skill, the music. So the universe must be described as science describes it. But it must be interpreted as religion interprets it. The two methods are different. But both science and religion seek reality. Both work by faith and both attain real knowledge.—E. Y. Mullins in sermon on "Faith and Science" in "Best Sermons, 1926"; Harcourt, Brace and Co.

### SUMMER SUGGESTIONS FOR YOUNG PEOPLE

Young people's work in the summer is often "different." But it does not need to be dull or dead. In many communities it may be unusually vital, interesting and fruitful. The following hints indicate types of activities carried on through various church groups:

Combining classes—e.g., a boys' class and a girls' class for the discussion of some special series of problems. Or, the classes of two or more church schools may meet together for two or three months.

Union meetings of young people's societies.

A combined evening meeting, in which the society and church services are merged. The young people have a share in conducting the general meeting, while the pastor speaks briefly on a theme of general interest.

Outdoor vespers, held on the lawn of the church, in a park, or by the side of a stream or lake in the country.

An exchange of visits between the young people's groups of two neighboring towns.

Especial attention to music. If there is a paid choir that is on vacation, the young people may take its place.

Using college students who are home on vacation. Many of them will be glad to have a chance to work in "the home church." They may be able to contribute a great deal of help to your school or society.

Supplying substitute teachers for the church school. The young people may be able to furnish an attractive week-day program of supervised play and service for the children.

Cooperating with Scout troops and similar agencies in making the vacation period wholesome.

Assisting in organizing and maintaining a Daily Vacation Bible School.

Providing a picnic for shut-ins and older people who have little opportunity to get together.

If you do this, be sure to provide a detailed program which is hilarious but not too strenuous. The young people will have to do most of the entertaining; this program should not be so continuous that the guests will be wearied. They will also enjoy an opportunity of time for quiet talk together. In furnishing refreshments remember that some of them may not be able to eat all of the varieties of food that young people enjoy.

Taking care of the children for mothers who are "tied to the house." If this can be done regularly once in two weeks, or so, it will be one of the most appreciated services which young people can render.

Redecorating church property. In small churches young people have taken their turns at doing janitor service in order to save expenses. The young people's room may be painted and furnished, but this should be done only after securing the consent of the church trustees.

Planning carefully for the fall program. Too often a month is lost in getting started. Plans for September should be well under way in July.—Congregational Young People's Bulletin.



# John Masefield's "Everlasting Mercy"

A Poem Sermon by Joseph M. Dawson, Pastor, First Baptist Church, Waco, Tex.

**A**MONG modern poets John Masefield ranks high. There are many literary critics who put his "Everlasting Mercy" near the top of the ten greatest books produced since the beginning of the twentieth century. For religious readers I would place the long poem alongside John Bunyan's "Grace Abounding," Robert Browning's "Billy Bray," Francis Thompson's "Hound of Heaven" and Harold Begbie's "Twice-Born Men." The theme is the same—conversion, the new birth. Nowhere else may one look for such ugly reality conquered by such exquisite beauty than in this mystic poem which portrays the miraculous and supernatural in perfect harmony with scientifically ascertained processes. He apparently adopts the psychology of William James.

For ten years Dr. A. J. Armstrong, head of the English Department in Baylor University, has invited me annually to read and interpret "The Everlasting Mercy" before his combined classes. At no time has it been so presented that I have not seen tears glistening in the eyes of young men and women, and today multitudes of the collegians came to me at the end of the hour to say that they had never heard a sermon so powerful. At one time I gave it before an immense throng at the mid-week prayer meeting of First Church, Waco, and the response from the humblest toilers in the congregation was as eager as from cultivated lovers of great literature. For the poem is as true and convincing and lyrical as it is utterly simple and understandable.

The subject of this English poem is Saul Kane, a village wastrel, drunkard, poacher, bully and libertine. His quality may be judged by such lines as these:

"From '41 to '51  
I was my folks' contrary son;  
I bit my father's hand right through  
And broke my mother's heart in two.

"From '51 to '61  
I cut my teeth and took to fun;  
I learned what not to be afraid of  
And what stuff women's lips are made of.

"From '61 to '67  
I lived in disbelief of Heaven—  
I cursed, 'would make a man look pale,  
And nineteen times I went to jail."

The action of the poem is a midnight pugilistic encounter in an old quarry-

pit outside a village. The fight was arranged to settle a dispute with a boon companion whom Saul Kane had wronged. Kane wins the bout, and then he with a group of rowdies spends the night in drunken, sensual carousal. He is so inflamed by the orgy that he experiences a wild madness, but when he sobers down a number of factors conspire to produce conviction of sin, which in turn reaches a dramatic crisis in his conversion, followed by the ecstasies of his new-found life.

What are these factors in the conversion which Masefield depicts with such unforgettable portrayal and phrases? First of all is the sinner's sense of the supernatural, revealed in his apprehensive approach to the quarry pit, where once a gruesome murder had been committed. Next is the constraint and misgiving of conscience as he started the fight:

I thought how we two'd been friends . . .  
"I'll have no luck tonight," thinks I,  
"I'm fighting to defend a lie."

Memory also had its part:

"My corner faced the Squire's park  
Just where the fir trees make it dark;  
The place where I begun poor Nell  
Upon the woman's road to hell.  
I thought of 't, sitting in my corner . . . ."

The effects of sin in the ruined life of such a girl filled him too with a revulsion. The remnants of the divine in him cried out against all this debauchery—for always as another poet has said:

"Deep in the human heart, crushed  
by the Tempter,  
Feelings lie buried that grace can restore."

During Saul Kane's sobering up, he came upon a troubled child, and his heart was drawn out in sympathy and yearning—an influence in itself by no means negligible. The mother, outraged upon finding her baby boy in such disreputable company, reproaches Kane severely. He says:

"Summat she was, or looked, or said,  
Went home and made me hang my head,  
I slunk away into the night  
Knowing deep down that she was right,  
I'd often heard religious ranters,  
And put them down as windy canters,  
But this old mother made me see  
The harm I done by being me."

But the crisis comes after all this previous awakening, when Saul Kane stands in the saloon at closing time and the Quakeress, in religious garb, who had a custom of making the rounds of the saloons in the hope of soul-winning, took the tumbler from his hand, poured out the liquor upon the sawdust floor where it crinkled among the fag-ends and spittle. Hushing the wild, nasty ribaldry by her white, trembling look, she said:

"Saul Kane, when you drink,  
Do me the gentleness to think  
That every drop of drink accuses  
Makes Christ within you die of thirst,  
That every dirty word you say  
Is one more flint upon His way,  
Another thorn about His head,  
Another mock by where He tread,  
Another nail, another cross.  
All that you are is that Christ's loss."

Something broke in the man's brain. She stood still and blanched there, and then she said, "He waits until you knock." She was so white he was scared, but he "got a glimpse of what she meant."

And someone waiting to come in,  
A hand upon the door latch gropen  
Knocking the man inside to open.

Her words bayed like blood hounds in his head; deep was calling to deep. He flung himself out of the saloon into the rain.

I did not think, I did not strive  
The deep peace burnt my self alive  
The bolted door had broken in,  
I knew that I had done with sin.  
I knew that Christ had given me birth  
To brother all the souls on earth."

With this homely imparted new life came a new perspective, a new vision that changed the whole objective world:

O glory of the lighted mind.  
How dead I'd been, how dumb, how blind,  
The station brook, to my new eyes,  
Was babbling out of Paradise.  
The waters rushing from the rain  
Were singing Christ has risen again.  
I thought all earthly creatures knelt  
From rapture of the joy I felt.

The new-born man, in the light of a new day, goes forth to a mission of service. This idler, waster, thief, who had been all his life-long a leech upon society, sees now the beauty and significance of work. He catches sight of

old Callow ploughing on the hill, and gladly joins him.

I knew that Christ was there with Callow,  
That Christ was standing there with me,  
That Christ had taught me what to be,  
That I should plough, and as I ploughed  
My Savior Christ would sing aloud,  
And as I drove the clods apart  
Christ would be ploughing in my heart.

And we will walk the weeded field,  
And tell the golden harvest's yield,  
The corn that makes the holy bread,  
By which the soul of man is fed,  
The holy bread, the food unpriced,  
Thy everlasting mercy, Christ.



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# The Gift from God

## A Sermon for Youth

I AM going to let that young and delightful opera singer, Marion Talley, preach the sermon this morning. I listened to her a few nights ago. With marvelous self-confidence the twenty-year old girl captured a great audience of music lovers. "Youth," a publication for young people, asked her to tell through its pages what gave her her power. I am not going to tell you everything she said but I am going to emphasize the big points in it.

First she said that her voice was the gift of God. Everybody is given some gift. Some may be artists, some singers, some aviators and some have what we consider the more ordinary gifts. But the first principle of Christian life is to recognize that any personal resources we have are gifts from God. We do not make them any more than we make the mountains and the rivers.

Miss Talley speaks of her debut before the great group at the Metropolitan Opera House. She knew that the critics were there and they were not all wishing for her success. But—

"I wasn't afraid. Because it seemed to me that if it was God's gift I had to give them I need not be concerned about their opinion of it. I knew that my voice came only through me after all. It is from God and if I just let it come from Him through me to them, it must be perfect as everything from Him

is perfect. So I just stood up and sang and loved it.

And the second great principle of life that Miss Talley gave was this. "As I use God's gift it grows." In her case the gift was the voice and use develops it. It is true with all of our gifts. No one can become proficient unless he exercises his gifts from God.

Can you imagine a boy who wants to become a baseball player saying, "I am going to be a great pitcher so I am going to save my arm. You aren't going to find me throwing with it every day. I will keep it safely under cover until I am old enough for the college team. Then it will be strong." You laugh at that. But the same thing is true of every gift we possess. We must use them if we expect them to grow.

Again let me quote Miss Talley.

"I believe that each of you, too, like me, has a gift of some kind. Maybe you can't sing as I can; but I can't paint as perhaps you can, or carry on a business, or write a book, or build houses, or manage people. I have my gift but you have yours. You may think yours is a small one compared with mine; but there was a time when I thought mine was small. And I know that if you will use your gift it will grow into a great one simply because that's the way it is with God's gifts. But you must use it and not waste it. Giving it out does not mean throwing it away wantonly. Maybe you will have to make some sacrifices for it; I have made sacrifices that probably you don't even dream of. But oh, it's worth while."

It sounds a great deal like a Bible text I used recently for a sermon, "Give and it shall be given unto you—good measure—pressed down—shaken together—running over."

### MYSTERIOUS THINGS IN RELIGION

Mrs. Humphrey Ward in her "Recollections" tells how in the later seventies she met Walter Pater at Oxford and, reckoning on his sympathy, said that orthodox Christianity "could not long maintain itself against its assailants, and that we should live to see its breakdown." He shook his head and looked rather troubled. "I don't think so," he said. Then, with hesitation, "And we don't altogether agree. You think it's all plain. But I can't. There are such mysterious things. Take that saying, 'Come unto me, all ye that are weary and heavy laden.' How can you explain that? There is a mystery in it—something supernatural."—H. S. Coffin in "What to Preach"; George H. Doran Co.

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# The Destiny of Man

By Sir John Lubbock (Lord Averbury)

**T**HOUGH we have thus a sure and certain hope of progress for the race, still, as far as man is individually concerned, with advancing years we gradually care less and less for many things which gave us the greatest pleasure in youth. On the other hand, if our time has been well used, if we have warmed both hands wisely "before the fire of life," we may gain even more than we lose. If our strength becomes less, we feel also the less necessity for exertion. Hope is gradually replaced by memory: and whether this adds to our happiness or not depends on what our life has been.

There are of course some lives which diminish in value as old age advances, in which one pleasure fades after another, and even those which remain gradually lose their zest; but there are others which gain in richness and peace all, and more, than that of which time robs them.

The pleasures of youth may excel in keenness and in zest, but they have at the best a tinge of anxiety and unrest; they cannot have the fullness and depth which may accompany the consolations of age, and are amongst the richest rewards of an unselfish life.

For as with the close of the day, so with that of life; there may be clouds, and yet if the horizon is clear, the evening may be beautiful.

Old age has a rich store of memories. Life is full of

"Joys too exquisite to last,  
And yet more exquisite when past."

Swedenborg imagines that in heaven the angels are advancing continually to the spring-time of their youth, so that those who have lived longest are really the youngest; and have we not all had friends who seem to fulfil this idea? who are in reality—that is in mind—as fresh as a child: of whom it may be said with more truth than of Cleopatra that

"Age cannot wither nor custom stale  
Their infinite variety."

"When I consider old age," says Cicero, "I find four causes why it is thought miserable: one, that it calls us away from the transaction of affairs; the second, that it renders the body more feeble; the third, that it deprives us of almost all pleasures; the fourth, that it is not very far from death. Of

these causes let us see, if you please, how great and how reasonable each of them is."

To be released from the absorbing affairs of life, to feel that one has earned a claim to leisure and repose, is surely in itself no evil.

To the second complaint against old age, I have already referred in speaking of Health.

The third is that it has no passions. "O noble privilege of age! if indeed it takes from us that which is in youth

Sir John Lubbock (1834-1913) was banker, naturalist, anthropologist and publicist. In all of these fields he attained considerable prominence and his facile pen has left behind him contributions which testify to his brilliancy. The article herewith reproduced shows his familiarity with a field quite apart from the others mentioned. It is an argument for immortality based upon logical and aesthetic grounds.

our greatest defect." But the higher feelings of our nature are not necessarily weakened; or rather, they may become all the brighter, being purified from the grosser elements of our lower nature.

Then indeed, it might be said that "Man is the sun of the world; more than the real sun. The fire of his wonderful heart is the only light and heat worth gauge or measure."

"Single," says Manu, "is each man born into the world; single he dies; single he receives the rewards of his good deeds; and single the punishment of his sins. When he dies his body lies like a fallen tree upon the earth, but his virtue accompanies his soul. Wherefore let Man harvest and garner virtue, that so he may have an inseparable companion in that gloom which all must pass through, and which it is so hard to traverse."

Is it not extraordinary that many men will deliberately take a road which they know is, to say the least, not that of happiness? That they prefer to make others miserable, rather than themselves happy?

Plato, in the Phaedrus, explains this by describing Man as a Composite Being, having three natures, and compares him to a pair of winged horses and a charioteer. "Of the two horses one is noble and of noble origin, the other ignoble and of ignoble origin;

and the driving, as might be expected, is no easy matter." The noble steed endeavors to raise the chariot, but the ignoble one struggles to drag it down.

"Man," says Shelley, "is an instrument over which a series of external and internal impressions are driven, like the alternations of an ever-changing wind over an Aeolian lyre, which move it by their motion to ever-changing melody."

Cicero mentions the approach of death as the fourth drawback of old age. To many minds the shadow of the end is ever present, like the coffin in the Egyptian feast, and overclouds all the sunshine of life. But ought we so to regard death?

Shelley's beautiful lines,

"Life, like a Dome of many-colored glass,  
Stains the white radiance of Eternity,  
Until death tramples it to fragments,"

contain, as it seems to me at least, a double error. Life need not stain the white radiance of eternity; nor does death necessarily trample it to fragments.

Man has, says Coleridge,

"Three treasures,—love and light  
And calm thoughts, regular as infants' breath;  
And three firm friends, more sure than day and night,  
Himself, his Maker, and the Angel Death."

Death is "the end of all, the remedy of many, the wish of divers men, deserving better of no men than of those to whom she came before she was called."

It is often assumed that the journey to

"The undiscovered country from whose bourne  
No traveler returns"

must be one of pain and suffering. But this is not so. Death is often peaceful and almost painless.

Bede during his last illness was translating St. John's Gospel into Anglo-Saxon, and the morning of his death his secretary, observing his weakness, said, "There remains now only one chapter, and it seems difficult to you to speak." "It is easy," said Bede; "take your pen and write as fast as you can." At the close of the chapter the scribe said, "It is finished," to which he replied, "Thou hast said the truth, con-

summatus est." He then divided his little property among the brethren, having done which he asked to be placed opposite to the place where he usually prayed, said "Glory be to the Father, and to the Son, and to the Holy Ghost," and as he pronounced the last words he expired.

Goethe died without any apparent suffering, having just prepared himself to write, and expressed his delight at the return of spring.

We are told of Mozart's death that "the unfinished requiem lay upon the bed, and his last efforts were to imitate some peculiar instrumental effects, as he breathed out his life in the arms of his wife and their friend Sussmaier."

Plato died in the act of writing; Lucan while reciting part of his book on the war of Pharsalus; Blake died singing; Wagner in sleep with his head on his wife's shoulder. Many have passed away in their sleep. Various high medical authorities have expressed their surprise that the dying seldom feel either dismay or regret. And even those who perish by violence, as far instance in battle, feel, it is probable, but little suffering.

But what of the future? There may be said to be now two principal views. There are some who believe indeed in the immortality of the soul, but not of the individual soul: that our life is continued in that of our children would seem indeed to be the natural deduction from the simile of St. Paul, as that of the grain of wheat is carried on in the plant of the following year.

So long indeed as happiness exists it is selfish to dwell too much on our own share in it. Admit that the soul is immortal, but that in the future state of existence there is a break in the continuity of memory, that one does not remember the present life, and from this point of view is not the importance of identity involved in that of continuous memory? But however this may be according to the general view, the soul, though detached from the body, will retain its conscious identity, and will awake from death, as it does from sleep; so that if we cannot affirm that

"Millions of spiritual creatures  
walk the Earth,  
Unseen, both when we wake, and  
when we sleep,"

at any rate they exist somewhere else in space, and we are indeed looking at them when we gaze at the stars, though to our eyes they are as yet invisible.

In neither case, however, can death be regarded as an evil. To wish that youth and strength were unaffected by time might be a different matter.

"But if we are not destined to be immortal, yet it is a desirable thing for a

man to expire at his fit time. For, as nature prescribes a boundary to all other things, so does she also to life. Now old age is the consummation of life, just as of a play: from the fatigue of which we ought to escape, especially when satiety is super-added."

From this point of view, then, we need

"Weep not for death,  
'Tis but a fever stilled,  
A pain suppressed,—a fear at rest,  
A solemn hope fulfilled.  
The moonshine on the slumbering  
deep  
Is scarcely calmer. Wherefore  
weep?"

"Weep not for death!  
The fount of tears is sealed,  
Who knows how bright the inward  
light  
To those closed eyes revealed?  
Who knows what holy love may fill  
The heart that seems so cold and  
still."

Many a weary soul will have recurred with comfort to the thought that

"A few more years shall roll,  
A few more seasons come,  
And we shall be with those that rest  
Asleep within the tomb."

"A few more struggles here,  
A few more partings o'er,  
A few more toils, a few more tears,  
And we shall weep no more."

By no one has this, however, been more grandly expressed than by Shelley.

"Peace, peace! he is not dead, he  
doth not sleep!  
He hath awakened from the  
dream of life."

'Tis we who, lost in stormy visions,  
keep

With phantoms an unprofitable  
strife,

He has outsoared the shadows of  
our night.

Envy and calumny, and hate and  
pain,

And that unrest which men mis-  
call delight,

Can touch him not and torture  
not again.

From the contagion of the  
world's slow stain

He is secure and now can never  
mourn

A heart grown cold, a head  
grown gray, in vain—"

Most men, however, decline to believe that

"We are such stuff  
As dreams are made of, and our  
little life  
Is rounded with a sleep."

According to the more general view death frees the soul from the encumbrance of the spirit, and summons us to the seat of judgment. In fact,

"There is no Death! What seems so  
is transition;  
This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portal we call Death."

We have bodies, "we are spirits." "I am a soul," said Epictetus, "dragging about a corpse." The body is the mere perishable form of the immortal essence. Plato concluded that if the ways of God are to be justified, there must be a future life.

To the aged in either case death is a release. The Bible dwells most forcibly on the blessing of peace. "My peace I give unto you: not as the world giveth, give I unto you." Heaven is described as a place where the wicked cease from troubling, and the weary are at rest.

But I suppose every one must have asked himself in what can the pleasures of heaven consist.

"For all we know  
Of what the blessed do above  
Is that they sing, and that they  
love."

It would indeed accord with few men's ideal that there should be any "struggle for existence" in heaven. We should then be little better off than we are now. This world is very beautiful, if we could only enjoy it in peace. And yet mere passive existence—mere vegetation—would in itself offer few attractions. It would indeed be almost intolerable.

Again, the anxiety of change seems inconsistent with perfect happiness; and yet a wearisome, interminable monotony, the same thing over and over again forever and ever without relief or variety, suggests dullness rather than bliss.

I feel that to me, said Greg, "God has promised not the heaven of the ascetic temper, or the dogmatic theologian, or of the subtle mystic, or of the stern martyr ready alike to inflict and bear; but a heaven of purified and permanent affections—of a book of knowledge with eternal leaves, and unbounded capacities to read it—of those we love ever round us, never misconceiving us, or being harassed by us—of glorious work to do, and adequate faculties to do it—a world of solved problems, as well as of realized ideals."

"For still the doubt came back,—  
Can God provide  
For the large heart of man what  
shall not pall,  
Nor through eternal ages' endless  
tide  
On tired spirits fall?"

"These make him say,—'If God has  
so arrayed  
A fading world that quickly  
passes by,  
Such rich provision of delight has  
made  
For every human eye."

(Continued on Page 596)



# The Religion of a Trout Stream

By John Timothy Stone

WHO does not love the great outdoors with its free exhilarating air, its broad horizon, its sunshine, shade, and changing sky? It is no longer a mere question of choice between city and rural life, for our cities, great and small, have their parks and drives and he who will may live some of his time in the open.

Indoor recreations no doubt have their value, but will never take the place of the great outdoors any more than a water color, oil painting or movie will be a substitute for woods and streams and the deep blue sea with its far stretches of beach sand and its hovering gulls.

As the summer begins to assert itself, some will think of the rivers and lakes, some of the mountains or the sea, some of the woods and others of golf links, tennis courts, and baseball diamonds; but if my choice were sought I should place first among the joys of the open the superlative fun of following a trout stream. I was only a lad of seven or eight when my father pointed out to me my first brook trout. I did not see his speckled sides nor his pink flesh, but I caught a glimpse of his swift motion as he darted beneath the sheltering banks and he gave me a thrill which almost a half century has strengthened.

No one who knows the fun of trout fishing and has experienced the exhilaration of following a stream up or down needs any emphasis placed upon this unique and fascinating sport. The man who has never really cast a fly nor snubbed his fish will not sympathize with nor appreciate my descriptions. So it is as useless to explain to him what I have experienced as it is to try to unravel the mysteries of baseball to an untutored lady who cannot tell the difference between a foul and a base hit.

One of the finest virtues of stream fishing for the queen of inland waters is that brook trout usually thrive where man seldom treads. There are stocked and protected streams preserved for those who are privileged characters, but these generally lack the ozone of the deep woods and smack of artificiality. They will do, but they will not do as well as the real wilds themselves. One may be an Izaak Walton disciple on his friend's preserves, but his catch will suggest a favored class. The flavor of his fish will partake of prepared bait rather than of wild fly and anglerworm.

But this is not to be a treatise on fishing. It is rather a brief on relig-

ious philosophy growing out of association with rod, reel, and creel. The best way to fish for trout, many statements to the contrary, is to fish upstream. This requires more effort and greater exertion. The trout always heads upstream when he is feeding. He gracefully rests and watches as he heads up the creek. Hence he does not see so easily his approaching adversary. But he does see the fly before it touches the water and darts immediately to intercept it. He resists more acutely as he turns to capture and is more easily hooked, as the taut line is gently drawn with deft motion toward the fisherman.

Upstream work is life's lesson for the toiler. He who drifts with the current may find it easier and pleasanter, but success is not gained that way. Man must work against the current in the competitions of real life. The footing is not always good and the overhanging branches, to say nothing of the winds, tantalize and tend to entangle. But the man who knows his game will take all these hindrances into his vision and will plod steadily on, ever watchful of what lies beyond. It is an overcoming game all the way and illustrates the truth of the Scripture, "He that overcometh shall inherit all things and I will be his God and he shall be my son."

The trout fisherman is ever expectant and full of faith. He knows not the turn in the stream before him, but he is ever hopeful. To lose faith is to lose heart and to return with an empty creel. Faith grows by its own expression. A good stream fisherman knows no such word as discouragement. His faith makes him hopeful and every pool and twist in the stream adds zest and courage. He must be ever careful to watch his step. A poor footing with a swift current opposing may mean a sprained ankle or a broken leg. It also endangers his tackle. The fisherman's feet are as important as his hands and eyes. He must be shod with care. St. Paul's statement, "feet shod with the preparation of the gospel of peace," is no less necessary for the fisherman than for the soldier. Many a stream fisherman has rued the hour when he started out on his adventure without thick soled, hob-nailed shoes.

The trout fisherman also learns that he must be very careful where he puts the tip of his rod as he clammers through the willows and underbrush. His hooks as well must be guarded, for they are needle sharp and what he has

*"With children and with dogs  
The Holy Land is natural as  
home."*

—From the Book

## THE PILGRIM SHIP

BY KATHARINE LEE BATES

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so carefully prepared for his finny friend may sink deeply into his own flesh. Thus the lessons of moral life and Christian precept follow one after another.

A trout teaches us a lesson in alertness and enthusiasm. When he quickly decides to take the fly, he goes after it with all his power, speed, and cunning. He is not a dabbler nor a nibbler. When once his mind is made up, caution is forgotten and he seizes his victim, even splashing the water on its wings with a flap of his tail to insure success. True, his violence and vim prove his downfall, but he "lives with a vengeance and dies with a snap." You can never land a brook trout as you do a codfish. The trout will put up the mightiest kind of a fight. He may not weigh more than a pound, but he will fight for twenty minutes before you can tire him out and bring him safely to the bank. He is no quitter nor coward, but will dart, pull, and fight to his last grain of strength. Character fairly lives in him and he yields only as his opponent proves worthy and skillful.

One of the finest lessons the seeker after his brother man may learn from brook trout fishing is to keep himself out of sight. If the trout sees you first, you will never see him again. Every precaution must be taken to keep

(Continued on Page 597)

## The Destiny of Man

(Continued from Page 594)

What shall the eyes that wait for  
him survey  
When his own presence glorious-  
ly appears  
In worlds that were not founded  
for a day,  
But for eternal years?"

Here science seems to suggest a possible answer: the solution of problems which have puzzled us here; the acquisition of new ideas; the unrolling the history of the past; the world of animals and plants; the secrets of space; the wonders of the stars and of the regions beyond the stars. To become acquainted with all the beautiful and interesting spots of our own world would indeed be something to look forward to, and our world is but one of many millions. I sometimes wonder as I look away to the stars at night whether it will ever be my privilege as a disembodied spirit to visit and explore them. When we had made the great tour fresh interests would have arisen, and we might well begin again.

Here there is an infinity of interest without anxiety. So that at last the only doubt may be

"Lest an eternity should not suffice  
To take the measure and the  
breadth and height  
Of what there is reserved in Paradise  
Its ever-new delight."

Cicero surely did not exaggerate when he said, "O glorious day! when I shall depart to that divine company and assemblage of spirits, and quit this troubled and polluted scene. For I shall go not only to those great men of whom I have spoken before, but also to my son Cato, than whom never was better man born, nor more distinguished for pious affection; whose body was burned by me, whereas, on the contrary, it was fitting that mine should be burned by him. But his soul not deserting me, but oft looking back, no doubt departed to these regions whither it saw that I myself was destined to come. Which, though a distress to me, I seemed patiently to endure: not that I bore it with indifference, but I comforted myself with the recollection that the separation and distance between us would not continue long. For these reasons, O Scipio (since you said that you with Laelius were accustomed to wonder at this), old age is tolerable to me, and not only not irksome, but even delightful. And if I am wrong in this, that I believe the souls of men to be immortal, I willingly delude myself: nor do I desire that this mistake, in which I take pleasure, should be wrested from me as long as I live; but if I, when dead, shall have no consciousness, as some

narrow-minded philosophers imagine, I do not fear lest dead philosophers should ridicule this my delusion."

Nor can I omit the striking passage in the Apology, when pleading before the people of Athens, Socrates says, "Let us reflect in another way, and we shall see that there is great reason to hope that death is a good; for one of two things—either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another. Now if you suppose that there is no consciousness, but a sleep like the sleep of him who is undisturbed even by the sight of dreams, death will be an unspeakable gain. For if a person were to select the night in which his sleep was undisturbed even by dreams, and were to compare with this the other days and nights of his life, and then were to tell us how many days and nights he had passed in the course of his life better and more pleasantly than this one, I think that any man, I will not say a private man, but even the great king will not find many such days or nights, when compared with the others. Now, if death is like this, I say that to die is gain; for eternity is then only a single night. But if death is the journey to another place, and there, as men say, all the dead are, what good, O my friends and judges, can be greater than this?"

"If, indeed, when the pilgrim arrives in the world below, he is delivered from the professors of justice in this world, and finds the true judges who are said to give judgment there,—Minos, and Rhadamanthus, and Aeacus, and Triptolemus, and other sons of God who were righteous in their own life,—that pilgrimage will be worth making. What would not a man give if he might converse with Orpheus, and Musaeus, and Hesiod, and Homer? Nay, if this be true, let me die again and again. I myself, too, shall have a wonderful interest in there meeting and conversing with Palamedes, and Ajax the son of Telamon, and other heroes of old, who have suffered death through an unjust judgment; and there will be no small pleasure, as I think, in comparing my own sufferings with theirs. Above all, I shall then be able to continue my search into true and false knowledge; as in this world, so also in that; and I shall find out who is wise, and who pretends to be wise, and is not. What would not a man give, O judges, to be able to examine the leader of the great Trojan expedition; or Odysseus or Sisyphus, or numberless others, men and women too! What infinite delight would there be in conversing with them and asking them questions. In another world they do not put a man to death for asking questions; assuredly not.

For besides being happier in that world than in this, they will be immortal, if what is said be true.

"Wherefore, O judges, be of good cheer about death, and know of a certainty that no evil can happen to a good man, either in life or after death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. But I see clearly that to die and be released was better for me; and therefore the oracle gave no sign. For which reason, also, I am not angry with my condemners, or with my accusers; they have done me no harm, although they did not mean to do me any good; and for this I may gently blame them. The hour of departure has arrived, and we go our ways—I to die and you to live. Which is better God only knows."

In the Wisdom of Solomon we are promised that—

"The souls of the righteous are in the hand of God, and there shall no torment touch them.

"In the sight of the unwise they seemed to die; and their departure is taken for misery.

"And their going from us to be utter destruction; but they are in peace.

"For though they be punished in the sight of men, yet is their hope full of immortality.

"And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself."

And assuredly, if in the hour of death the conscience is at peace, the mind need not be troubled. The future is full of doubt, indeed, but fuller still of hope.

If we are entering upon a rest after the struggles of life,

"Where the wicked cease from troubling,  
And the weary are at rest,"

that to many a weary soul will be a welcome bourne, and even then we may say,

"O Death! where is thy sting?  
O Grave! where is thy victory?"

On the other hand, if we are entering on a new sphere of existence, where we may look forward to meet not only those of whom we have heard so often, those whose works we have read and admired, and to whom we owe so much, but those also whom we have loved and lost; when we shall leave behind us the bonds of the flesh and the limitations of our earthly existence; when we shall join the Angels, and Archangels, and all the company of Heaven,—then, indeed, we may cherish a sure and certain hope that the interests and pleasures of this world are as nothing compared to those of the life that awaits us in our Eternal Home.



<b>699 CONTRIBUTIONS TOTALING \$25,640 FROM OUTSIDERS</b> The Record of <b>IDA F. STILES METHODIST EPISCOPAL CHURCH</b> Jackson, Michigan Rev. L. T. Robinson      Secured—\$60,177 <b>A Patterson Campaign of May, 1927</b> <b>Engagements Now for Fall Months</b>		
<b>THE OFFICIAL BOARD</b> "Whereas we have just completed a campaign for \$60,000 for a new building under the direction of H. H. Patterson of Cleveland, O., with \$60,177 raised in cash and subscriptions. We, therefore, desire to formally go on record in giving to him our unanimous and qualified endorsement. First, as a man of spiritual vision and understanding. Second, as a man with a natural gift for leadership. Third, as a man whose methods produce the desired results without leaving at the close of the campaign any unfavorable reaction but rather a church more loyal and united, devoted and spiritually quickened." (Signed) Winn Powers, Sec'y Official Board.	<b>H. H. PATTERSON</b> 903 East 150th Street      Cleveland, Ohio <b>ORIGINATOR and DIRECTOR</b> <b>CHURCH FINANCIAL CAMPAIGNS</b> New Building Funds and Debts All Protestant Denominations	<b>THE MINISTER</b> "Our church was a unit in saying the task was an impossible one. From the day he arrived on the field his personality inspired confidence and breathed the spirit of assurance and victory. He has a positive genius for getting people to work, to believe in their own cause and in a few days secured the willing and hearty co-operation of one hundred and sixty workers, many of whom were not church members. Without his method, plan of procedure and masterful leadership in directing the campaign, our great victory would never have come to pass." (Signed) Leroy T. Robinson, Pastor
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## The Religion of a Trout Stream

(Continued from Page 595)

yourself out of sight. Your shadow on the surface of the stream will be disastrous. A stone or bit of turf or twig dropped over the bank, even the heavy dropping of your line in casting instead of touching the water first with the feathery fly, may likewise be fatal. Our speckled beauty is ever alert and watchful. You, the fisherman, must not be seen if you are to capture him. How often man has failed to note this fact as he has sought to follow the Master fisherman of Galilee! He said, "Follow me, and I will make you fishers of men." Men have failed because they have allowed themselves to be seen first. Pride, egotism, sometimes brilliancy and ability even, have called attention to the fisherman rather than to the word. When a man is lost in his message, his hearers fail to see him as they are caught by the divine truth.

"Was he a great preacher?" asked a certain critic. "I do not know," replied the sinner, "but his sermon sent me to my knees and there I found God."  
 —From "Religion Today."

### Pretty Good for An Amateur—280%

The Washington Boulevard Methodist Episcopal Church of Oak Park, Ill., is just a representative church in a suburban residential town. It has a membership of about 500, including no specially wealthy citizens.

Last year the special Easter offering was about \$275. This year someone had the idea of making a direct mail appeal and it was believed that possibly the offering would be increased.

The 1927 Easter offering made on

Palm Sunday, April 10, was \$762—an increase of 280%.

A mimeographed letter was used, simply headed "Dear Friends" and signed in facsimile by the pastor.

Whether or not individual letters, filled in, would have pulled better The Mailbag does not venture to guess. It hardly seems likely that any variation in physical form would bring more than 280% increased response, or that it would have brought contributions from more than the 300 out of 500 addressed, which the mimeographed letter did.

C. W. Post, of Koss, Morgan & Brooks, direct mail producers, 801 South Wells street, Chicago, who gave the facts in this article, believes that the reason for the unusual success of the Washington Boulevard Church letter lies in the three paragraphs which follow:

We believe that sacrifice is essential to the observance of Passion Week, and that the blessing of Easter for each life will be conditioned by the measure of our sacrifice. Hence we are sending an Easter offering envelope to each one whom we believe to be interested in the success of our church. Each individual should have the joy of presenting an offering to the Lord, as a sacrifice which is well-pleasing unto Him.

We venture to suggest that you follow the suggestion in the March Messenger, and make this Easter offering a tithe (one-tenth) of your income for Passion Week. But while the church needs such a generous Easter offering for its local and missionary work, we do not wish anyone to give any more than can be given gladly, remembering that "the Lord loveth a cheerful giver." We do hope to record a larger number of Easter offering envelopes received and a larger total offering than ever before in the history of our church.

Trusting that you can attend all of the services listed above, and that you will have great joy in your special Easter offering, I am

Faithfully yours,  
 Bertram G. Swaney,  
 Pastor.

These paragraphs, written by a minister, follow the rules of good selling copy. The appeal is well chosen and direct, the specific response desired is clearly stated (one-tenth of a week's income) and the letter closes with the offering as the last thought.—From the Mailbag.

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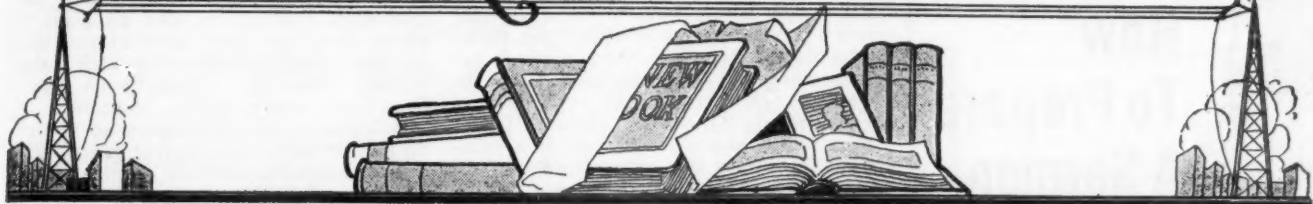
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# BOOK BROADCASTINGS



## *What the Writers have to Offer*

### Doctrinal

**A Modern Plea for Christianity**, by Louis De Launay. (The Macmillan Co., 270 pages, \$2.25.)

This work, translated from the French by Selden P. Delaney, D. D., was written by a French Roman Catholic scientist, who has written numerous works not only on science but on history, philosophy, literature and the Near East. What one would expect of an author with such diversified interests is exactly what one finds here. The writer is not a master. Whatever he may be as an authority on mines he is not an authority in the field of Christian apologetic. One quotation will suffice: "The gospels are authentic and date in their present form from the first century: first, the gospel of St. Matthew written in Hebrew in Jerusalem; then that of St. Mark; that of St. Luke; and toward the year 60 that of St. John." The book, except Part I which is an inadequate answer to materialism, is a plea for Roman Catholic Christianity. It defends many of the practices of that church and sets forth certain of its views in individual and social Christianity. These latter discussions are interesting if not always convincing.—M. L. M.

**The Fact of Prayer**, by John Elliott Wishart, D. D., LL. D. (Revell Publishing Co., 225 pages, \$1.75.)

The problems and possibilities of prayer are here anew laid open through a thorough conviction of the reality of prayer. The author is the professor of church history at San Francisco Theological Seminary, formerly at Xenia Theological Seminary, the president of which institution, Melvin G. Kyle, D. D., LL. D., has written a splendid introduction to the book. The author is conservative in his thinking but builds up a strong philosophy of prayer. There is enough in common in all attitudes of this wide field to give this volume an opportunity to make its contribution to all classes of believers in prayer. Dr. Wishart proposes that in the spiritual there is a great reality and that the needs of our souls are expressed from the reality of this realm, and finally that prayer is the secret of victory over all that is not good within the individual or outside him in society.—R. W. A.

**The Life of Prayer in a World of Science**, by Williams Adams Brown. (Charles Scribner's Sons, 194 pages, \$2.25.)

This book in a sense may be considered an autobiography of the author's prayer life. It is the story of how he found prayer in his own experience to be the heart of all religion.

### BOOK REVIEWERS IN THIS NUMBER

Malcolm L. MacPhail, pastor, First Presbyterian Church, Auburn, N. Y.

Raymond W. Albright, Professor Church History, Reading Theological Seminary (Evangelical).

Paul F. Boller, pastor, Stone Street Presbyterian Church, Watertown, N. Y.

James Elmer Russell, Superintendent of Religious Education, Presbyterian Synod of New York.

Owen V. Davis, Director of Religious Education, New York Presbytery.

Herbert W. Hansen, pastor, First Baptist Church, Benton Harbor, Mich.

Harriet G. Dye, CHURCH MANAGEMENT.

John R. Scotford, pastor, Glenville Congregational Church, Cleveland, O.

Theodore C. Bobolin, pastor, Methodist Church, Islip, L. I.

Thomas Lutman, Congregational minister, Humboldt, Iowa.

Frank Fitt, pastor, Presbyterian Church, Highland Park, Ill.

Paul H. Yourd, pastor, First Congregational Church, Elgin, Ill.

Walter D. Knight, pastor, Washington Heights Presbyterian Church, New York City.

Lewis Gaston Leary, pastor, Pelham Manor, N. Y.

Edward E. Buckow, CHURCH MANAGEMENT.

William H. Leach, CHURCH MANAGEMENT.

There were many difficulties in the way but these he was able to conquer.

As the title of the book indicates, Dr. Brown faced frankly the effect of the temper and the conclusions of modern science on the practice of prayer. In doing so, he discovered for himself that prayer in our age still "opens the door to communion with the living God whose creative Spirit can make the weak strong, the sad happy, the sinful righteous, and the old young."

He finds a four-fold function of prayer which he states in the first chapter: appreciation, fellowship, creativity and discipline. He builds up the four remaining chapters of the book about these four centers of thought illuminating the subject by the contributions of psychology, history, philosophy and education.

The author not only clears away difficulties but gives a technique for successful praying. We are glad for this book and believe that it is a permanent contribution of great value to a vital subject.—P. F. B.

**Congregationalism**, by W. S. Selbie. (George H. Doran Co., \$2.00.)

This is the first volume of an intriguing series edited by L. P. Jacks, entitled, "The Faiths; Varieties of Religious Expression." Here we have a candid historical study of the origin and spread of the Independent churches. The unstable character of Robert Browne is not blinked, but the story of the Congregational martyrs is well told. The exile in Holland, the gradual return to England, the sudden rise to power of the Independent churches under Cromwell and the long struggle for religious liberty following the restoration is vividly depicted. To the American reader who imagines that all the heroes of Congregationalism sailed in the Mayflower the book is a revelation of the difficult yet noble story of the rise of the English Congregational churches. The religious liberty which the Pilgrims secured by crossing the Atlantic those who remained in England only attained after two hundred and fifty years of political struggle. Dr. Selbie makes clear that this political battle left not a few scars upon the spiritual life of the churches. His account of the spread of Congregationalism to other parts of the world is brief but illuminating.

This book represents a new type of denominational history of which there is great need. In place of a spread eagle denominational pride we have an honest historical study of the past achievements and present genius of a great body of churches.—J. R. S.

**Messiah or Bastard: Which?** By Herbert W. Magoun. (Hamilton Brothers, 263 pages, \$2.50.)

This book is written by a layman who believes that the virgin birth is a necessary premise to the divinity of Jesus. So his reasoning is used to force the question upon the dilemma of the title. "Either Jesus was conceived by the Holy Ghost or He is a bastard."

It isn't a pleasant sounding title. The term "bastard" is used in its worse sense. There is no recognition that the illegitimate child often times is the product of love and the social fact of motherhood out of wedlock doesn't imply that the woman is base, degenerate and foul.

But the book is better than its title. The author is not always logical. For instance he goes away from his argument to throw contempt on the Unitarians. But he does throw some light on the subject. It is good enough to be recommended to those who want light from the conservative viewpoint either for the strengthening of faith or for combative purposes. It is more Biblical than philosophical; more sketchy than thorough.—W. H. L.

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**Buddhism and Buddhists in Japan**, by Robert Cornell Armstrong. (The Macmillan Co., 1927, 144 pages.)

A sympathetic treatment of the Japanese expression of Buddhism by a missionary professor of a theological seminary in Tokyo representing the United Church of Canada. The volume is part of a series on "The World's Living Religions," edited by Frank Knight Sanders and Harlan Page Beach. It is a splendid example of the modern missionary motive which recognizes and uses the valuable portions of a non-Christian faith in offering Jesus Christ as the Saviour who satisfies, completes and raises to a new level of purity the longings of the human heart. The ten chapters cover the historical, theological and practical phases of Buddhism in Japan. Necessarily brief and popular in style one feels certain of the accuracy and trustworthiness of every statement.

The book is to be recommended particularly to mission study classes and to all who desire an authoritative statement in brief compass of the significant features of Buddhism in the Land of the Rising Sun.

Especially interesting is the author's treatment of the various sects of Buddhism.—F. F.

**The New Testament Doctrine of the Christ. The Bampton Lectures for 1926**, by Rev. A. E. J. Rawlinson, D. D. Longmans, Green and Co., 1926, 288 pages, \$5.00.)

It is the purpose of these Bampton lectures by Dr. Rawlinson, as the author says, "to attempt a historical study of the various forms which were successively assumed by the Christian doctrine of the person of Jesus within the period of the New Testament itself."

Recognizing, as he does, that the doctrine of Christ has a remarkable variety of forms, nevertheless, Dr. Rawlinson asserts that "implicit al-

ready in the earliest interpretation of all... there is involved the affirmation that not merely the teaching of Jesus, but Jesus Himself, is of vital significance for the people of God." Dr. Rawlinson finds that the very earliest interpreters of Jesus claimed that He was one who "stood both towards God and towards Israel—and through Israel eventually towards mankind—in a relationship which was wholly unique."

While in no sense a hard and fast conservative Dr. Rawlinson is entirely separated in his point of view from such radical modernists as Bousset and Kirsapp Lake. His lectures show how much of real truth is to be found in the more commonly accepted views of the doctrine of Christ.—J. E. R.

**Reason and Evolution**, by George A. Zellers. (John C. Winston Co., 188 pages, \$1.50.)

The author has set forth an argument for maintaining a common sense attitude toward the controversial subject of evolution. Assuming that evolutionists or most of those who are inclined to favor some theory of evolution are as dogmatic as many on the subject of religion he attempts to lead the thought and conviction to a well balanced conclusion. The book is somewhat elementary in its treatment of the subject and would be helpful for laymen who do not care to go into a more thorough study of the question considered. The references to various writers shows the sources from which the author has derived information.—O. V. D.

**The Religion of Jesus and the Faith of Paul**, by Adolf Deissmann. (George H. Doran Co., 284 pages, \$2.00 net.)

This is the second edition of Dr. Deissmann's Selly Oak Lectures given in the year 1923. There is no German edition of the book. The translator, William E. Wilson, did not render the printed book out of one language into another but came personally in contact with the scholar and theologian and expressed his thought directly in English dress. This explains a simplicity of diction and clarity of thought in this work that is not always true of translations.

There are two parts to the volume. The first part deals with the "Religion of Jesus," and the second with "The Faith of Paul." We are impressed, as we read, with the deep spirituality of the author as he unfolds his thought. He thrusts aside the trappings of the gospel and gets at its heart. We have seldom seen a closer wedding of scholarship with wholesome mysticism. He says: "Jesus is greater than the tradition about Him. We might patch together the fragments about Him but not have Jesus in His full-orbed personality. It is necessary to look through the words of Jesus into the depths of His soul." He deals with the prayer-life of Jesus, His communion with God, the kingdom of God, the messianic consciousness. He concludes that the new thing that Jesus brought was not a new teaching but a new personality which developed through His peculiar experience of God.

In the second part of the volume, the author finds the center of Paul's religion in his communion with Christ as expressed in the Pauline phrase "in Christ." "Communion with Christ," he

says, "was the constant vibrating energy of his life." All that Paul said about justification, reconciliation, forgiveness, redemption and adoption is given simplicity and force of meaning by the apostle's fellowship with Jesus Christ. This part of the book has a clear and penetrating treatment of mysticism, and a discussion of the effect of Paul on succeeding years. The author takes his starting point of Pauline religion from the apostle's communion with Christ rather than his doctrinal conceptions.—P. F. B.

**History and Revelation, the Individuality of Israel**, by W. G. Jordan. (George H. Doran Co., 1926, 288 pages, \$2.25.)

This survey of the present position of Old Testament study has the purpose of vindicating, in the sphere of religion, the individuality of the Jewish nation which produced our Old Testament. Professor Jordan would reduce Egyptian influence on this literature to a minimum and would regard that which came from Babylonia as either being cast off when seen to be out of harmony with the belief in one God or transformed and lifted to a higher plane. The work is modern in its viewpoint and seeks to be extremely appreciative rather than hyper-critical of its subject matter. References and quotations show a broad familiarity on the part of the author with Old Testament bibliography.—H. W. H.

### Religious Education

**A Guide to the Study of the English Bible**, by Hersey Everett Spence and James Cannon III. (Cokesbury Press, 187 pages, \$1.25.)

Constant demand have made a third edition of Professor Spence's book necessary. This volume is prepared by Professors Spence and Cannon who are the heads of the departments of Biblical Literature and Religious Education and Christian Missions respectively at Duke University. There are seven maps in this edition. The book is an outline and nothing more but very helpfully arranged to be a fine guide to any group interested in studying the Bible. It is so arranged as to be usable in a college or university course with three periods per week for the year. However it will be also of splendid assistance to any Bible class or study group interested in an actual study of the book itself. There are many well arranged discussion questions at the end of each section.—R. W. A.

**The Pedagogy of Jesus in the Twilight of Today**, by Walter Albion Squires. (George H. Doran Co., 296 pages, \$2.00.)

The author seems to have had a double purpose in writing this book. The title does not seem to be suitable to either of the evident purposes. The sub-title at the top of the paper covering seems to suggest a more appropriate title, viz., "Jesus the Measure of the Modern Teacher."

The first part of the book and parts throughout and much of the latter part seems to take the antagonistic attitude in challenging the writings of Dr. John B. Watson and Dr. George A. Coe in respect to their statements concerning behavioristic psychology and social philosophy respectively. Also in vari-



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ous ways refuting many of the recent developments in educational theory. The middle third treats on the matchless pedagogical methods of Jesus in the various personal contacts which He had with individuals and groups during His ministry on earth which, as the author acknowledges in his introduction, is largely inspired by the book "Jesus the Master Teacher" by Prof. Herman H. Horne.

While there is much interesting reading and many readers will find themselves in agreement with the author's criticism of the extreme educational theories in present day psychology, there is not sufficient strength to the author's argument to convince the reader of the soundness of his views. His insistence on retaining the viewpoints of educational theorists of several decades ago and the many mere quotations from the scriptures does not lead the reader to conclusions which are practical and of psychological import. The author does not produce a psychological basis for his arguments. There is entirely too much dealing in generalities. From a theological standpoint the book may be more helpful.—O. V. D.

Stories to Tell, by S. A. Wilson. (George H. Doran Co., 121 pages, \$1.25 net.)

This book of thirty-eight stories is intended for the use of Sunday school teachers and group leaders as well as for ministers who are preaching children's sermons. The language of the stories is simple and their subject matter full of interest to children. The author carefully traces each story to

its source. Bible, missionary and patriotic stories predominate.

An outstanding virtue of the stories is their moving quality. They are presented so as not merely to provide entertainment but to lead to action.—P. F. B.

\* \* \*

Jesus' Teachings, by Sidney A. Weston. (The Pilgrim Press, 127 pages, cloth binding 65 cents, paper cover 40 cents.)

This book is a companion volume to the author's Jesus and the Problems of Life which was reviewed in the April issue of Church Management. Both books follow the same form in developing the lesson themes. This volume, also, is a discussion course and is the result of the author's work with a group of young people who were trying to think through their problems in the light of Jesus' life and teachings.

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other fellow think instead of expressing his own opinions. More than one session can be spent on each chapter.

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The author we understand is to publish two more volumes within the year, the four to be known as the Young People's Social Living Series. They should find a place in your church school curriculum.—H. G. D.

\* \* \*

An Outline Course in Bible Study, by Ada Thurman Terrill. (Fleming H. Revell Co., 177 pages, \$1.50.)

The author is teacher of the Bible in the Hockaway School for Girls, Dallas. The book is especially suited for group study. It will be of value to Sunday school teachers.

The points are well arranged and admirably developed. The author has made Bible study intelligent and interesting. One of the merits of the book is that it leaves the student or teacher free to reach his own conclusions.

A number of maps and outlines increase the usefulness of the volume. Its 150 lessons if properly taught would ensure an excellent knowledge of the entire Bible.

The material has doubtless been tested out in actual work. Its simplicity and comprehensiveness should ensure a wide circulation.

The book has had the enthusiastic commendation of such men as Dr. Truett, and Bishop John N. Moore.—T. L.



**Out of Doors With Youth**, by J. W. F. Davies. (University of Chicago Press, \$1.50.)

Twenty years of experience in conducting camps for boys and girls is here set down in comparatively brief compass. We are rapidly coming to realize that the out-of-doors is our greatest opportunity to make a religious impression upon young people. Nature quickens their sense of reverence, while the companionship of the open air unlocks their hearts. The place of the summer camp in our schemes of religious education is ever growing. This book tells us something of the methods of the successful camp, but more of its spirit. For he who conducts a camp it is invaluable. For the person who wants to find out how the mind of youth reacts to nature, it is highly suggestive. Mr. Davies understands the spontaneous religion of youth.—J. R. S.

**Elementary Christianity**, by Cyril Alington, D. D. (Longmans, 101 pages, \$1.00.)

As the title suggests the book is an elementary presentation of the claims of Christianity as a religion and a way of living. The author deals with some of the every day simple problems which many people find perplexing and difficult to answer. Students and young people would probably find the book helpful and useful in their problems of religious belief.—O. V. D.

**Crannell's Pocket Lessons, 1927**, by Philip Wendell Crannell, D. D. (Judson Press, 196 pages, 35 cents.)

This is the tenth volume of this little work which has met with great favor. It is well arranged and very usable. Every page is thought-provoking. A minister will find it packed with rich sermon material.—T. C. B.

### Preachers and Preaching

**The Persistence of Spiritual Ideals in English Letters**, by Henry Nelson Snyder. (Cokesbury Press, \$1.50.)

We have in this volume a history of appearance of spiritual ideals in the whole range of English literature from Beowulf to Browning. It is the story of religious expression in classic English literature. "English letters," the author states in his introduction, "are vital with a sense of the presence of God in the world, and with the resulting belief that man and nature are under a divine order, in which nothing moves with aimless feet, and through which God is working out His purposes toward beneficent ends."

This book should open up to teacher and preacher some fertile sources of illustrative material for class room work and pulpit.—P. F. B.

**In Conference With the Best Minds**, by Lorne Pierce. (Cokesbury Press, \$1.75.)

This book is an irritant. The book editor of the United Church of Canada has gathered together some thirty odd editorials on reading and preaching. At the conclusion of each essay is a list of books quoted or consulted. Although traveling well worn paths, the writer never descends to the obvious. Ancient truths are stated with distinction and force. Trite phrases are dodged with rare skill.

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*\* \* \**  
The Real Jesus, by James Allan Francis, D. D. (The Judson Press, 131 pages, \$1.25.)

Dr. James Allan Francis, pastor of the \$1,000,000 Baptist Church of Los Angeles, is a preacher of wide experience in practical Christian work and has contacts that few ministers enjoy. His book contains twelve sermons, most of them are nothing exceptional or new. The first sermon, however, is a prize. It is an exposition of the first chapter of Hebrews, first three verses, and is about the finest and most complete doctrinal portrait of Jesus that we have ever read. We were all set for a banquet after we had read this first chapter, but it turned out to be just a ordinary good meal. Of course we ought to be thankful for that, but the author should not have aroused our expectations for the unusual. We doubt if a clergyman would be repaid in investing in this book but we are sure a layman would find it very helpful for devotional reading.—T. C. B.

*\* \* \**  
One Hundred Three-Minute Sermons, by John R. Gunn. (George H. Doran Co., 162 pages, \$1.35 net.)

These brief messages first appeared as daily features in a number of newspapers under the captions, "A Sermon for Today." The book is a good illustration of what this type of preaching ought to be.

The author unfolds his meaning in a direct, simple way. The style is clear, plain, practical and pointed. It is full of good counsel for the everyday experiences of human existence.

This is a good book for the layman, for the home or the quiet hour. Its chapters are not too long to be read even in days when most men are pressed for time. They present with real insight some of the essential teachings of Jesus. The book contains much of comfort and inspiration.—T. L.

*\* \* \**  
The Making of a Minister, by Charles R. Brown. (The Century Co., 294 pages, \$2.00.)

Those of us who have been reading whatever Charles R. Brown writes, welcome this last of his books. While it is meant, primarily, as he says, "for college fellows who have some form of Christian service in view, for divinity students who are actually preparing for the ministry, and for the young minister who is just learning his way about the parish," those who have been many years in the ministry will be interested in reading what the author has to say in regard to the familiar things of the minister's everyday life. The chapters of the book speak for themselves. They are, The Making of a Minister, His Sources of Power, A Vital Ministry, The Peril of Short Cuts to the Ministry, The Minister and His Church, His Personal Touch, The Minister Among Men, The Minister With the Children, Pastoral Calling, Weddings, Funerals, The Minister's Wife, His Money, Entering and Leaving a Parish, Learning to Pray, The Modern Minister and His Lord. Dean Brown speaks from his wealth of experience as a preacher, and a pastor, and a teacher. While he treats of the minister's commonplace things, there is inspiring freshness in the way he handles his material. Every embryonic minister will do well to know this volume.—P. H. Y.

*\* \* \**  
Beyond the Sunset, by Herbert Booth Smith, D. D. (Fleming H. Revell Co., 189 pages, \$1.50.)

This book is a series of sermons on the future life, by the pastor of the Immanuel Presbyterian Church, Los Angeles, California. Dr. Smith says that "he has found a far-away look in so many eyes that he has felt that every heart must have its longings for dear ones 'over there.' Death is just God's method of colonizing heaven; and some of us, whose fellow-colonists have been summoned home may find a little comfort, while still dwelling in the far country, to read of the home prepared beyond the river where the surges cease to roll." There are eleven chapters, with the following interesting captions: What Is Eternal Life, What Lies Beyond the Sunset?, The Necessity of Immortality, The Resurrection of the Body, The Case Against the Resurrection, The Case for the Resurrection, Where Are the Dead?, Is Reincarnation a Christian Doctrine?, Can the Dead Communicate? If So, How?, Christians and the Ouija Board, Shall We Recognize Our Loved Ones in Heaven?. The book is written in a popular style. The treatment of the various subjects is scholarly. The conclusions reached are in accordance with the orthodox doctrines of the church. A very stimulating and helpful book which could be used to advantage where there are cases of doubt or confusion in regard to the things beyond.—P. H. Y.

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The Dark Mile, by Rev. John A. Hutton, D. D. (George H. Doran Co., 300 pages, \$2.00.)

The commonplaces of life furnish its inspiration and cheer if we will let them. Perhaps that's why God gives us so many experiences that most folk call common. But it takes insight to discover them, and Dr. Hutton is one of those rare souls whose critical mind can compound exalted moments out of the baser materials of universal experience. Never was there a day when the spiritual alchemist was more needed than ours.

In these brief essays the author seems to talk out with the reader some of the problems which our pessimistic age feels so keenly and all the way the pages drop words of wisdom and inspiration. "The Dark Mile" is lighted up by the "Song of a Lark"; the lagging soul is stabbed 'broad awake' by "The Sword of the Spirit"; "Playing to the Gallery" takes on a new and noble meaning. Each essay is a gem and a joy.

Says the author, "It may be a sign that I am getting older and my interests gathering homewards, but certainly I never have a long bout with the Bible nowadays without pledging myself to another soon." There's the secret of his optimism, his insight into human experience, his ability to diagnosis and prescribe: his command of these scriptural accounts of universal struggle, defeat, and victory, and his closeness to Him in whose hands are all our ways.—W. D. K.

*\* \* \**  
In Time of Sorrow, by Bishop Charles Lewis Slaterry. (The Macmillan Co., 161 pages, \$1.50.)

There is nothing quite so difficult for the minister as the responsibility of offering a service of sympathy in the hours of death and bereavement among his people. It is not always easy to say just what should be said under such circumstances.

This book should help. It records just what one minister, a man of sincerity, tenderness of spirit and Christian insight, has been saying to sorrowing people for many years. It is the fruit of a long ministry of comfort and consolation. The author succeeds wonderfully well in voicing old truths in new ways, and of approaching the problem of bereavement in ways that may not always have occurred to us. He gives a considerable amount of space to the claims for immortality. There is a chapter on Power Through Sorrow to Help Others which is especially good.—P. F. B.



Chapel Talks, by John E. Calfee, LL. D. (Fleming H. Revell Co., 128 pages, \$1.00.)

These brief addresses should prove invaluable for anyone whose privilege it is to speak to young people of the college age. Dr. Calfee is a Christian as well as an educator, and there is no question of the primary place of spiritual realities in his thinking and advice. His simple messages are based on his own rich spiritual experience and one can gladly commend this book to all those who seek to act as guides to the younger generation.—F. F.

### The Bible

Getting Acquainted With the New Testament, by Frank Eakin. (The Macmillan Co., \$2.50.)

Here we have our old friend, "New Testament Introduction," presented in a new and fascinating way. The results of modern scholarship are all here, and yet the book is always interesting. The stuff which some of us plowed through in the seminary without really discovering what it was all about is at last made available in an intelligent fashion. There is not a dull page in the book.

Next to the interesting fashion in which it is presented, the most striking thing about the book is its comprehensiveness. In one volume retailing for the astonishing price of two and a half dollars we have gathered together in four hundred and fifty pages a complete survey of the New Testament. First we have a brief history of the interpretation of the New Testament and then a clear setting forth of the methods of modern scholarship. Then the origin of the various writings are studied, and the story told of their translation into English. The third part of the book gives the Jewish and Greek background of the New Testament both as to culture and religion. In the fourth part the subject matter of the New Testament is studied in detail. Throughout thorough scholarship is combined with freshness of touch. Old truths are continually put in a new light. Particularly fascinating is the picture of Paul which is presented.

This book is intended for the student and general reader. It will get the theological student through many a desert. It will give the general reader a new view of the New Testament, and indirectly of the entire Bible. For the preacher it offers a delightful opportunity of freshening up one's knowledge of the New Testament.—J. R. S.

\* \* \*

"The Patmos Visions: A Study of the Apocalypse" by Philip Mauro. (Hamilton Brothers, Scripture Truth Depot, 576 pages, \$3.00.)

There are two ways of dealing with the Book of the Revelation. The school which accepts the principles of historical criticism as applied to the Bible finds in this book a political and religious tract for the times, written at the close of the first century for the purpose of encouraging the Christian fellowships of Asia Minor as they withstood the persecutions of the Roman authorities. As such the Revelation has a most effective spiritual message for our own time. On the other hand, among those who refuse to consider the claims of historical criticism and who belong to the school which finds the

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Book of the Revelation filled with prophecies for this and future ages, the emphasis is entirely different. The book becomes a sort of happy hunting ground for all independent Bible teachers who desire to ride their particular hobby. The "beast" in the book and the number 666 have been variously identified with Charles James Fox, Napoleon Bonaparte, Kaiser Wilhelm, and so on. Mr. Philip Mauro is one of these independent teachers. The doubtful accuracy of his exegesis may be illustrated from the following:

"One thing we often hear by way of dissatisfaction with the league as it now exists, is that it lacks 'teeth'; ... But teeth belong to maturity, and the league is yet in its infancy. Measures are being taken to supply this deficiency, and they will be effectual; for Daniel, in beholding this beast, was specially impressed by the fact that 'it had great iron teeth' (Dan. 7:7). That the lack of 'teeth' will be met, is further indicated by that part of the prophecy which shows that men will come to regard the beast as invincible, saying: 'Who is like unto the beast? Who can make war with him?' (Rev. 13:4).

Mr. Mauro's exposition of the Revelation is written in a devout spirit, indicating great familiarity with a type of interpretation no longer accepted by the majority of constructive and orthodox scholars.—F. F.

**Names of Jesus**, by Walter Krumwiede. (The United Lutheran Publication House, 1927, 132 pages, \$1.00.)

Krumwiede's contention is that names are often keys to the real nature of the persons they designate and he is sure that every name in the scripture which is given to Jesus reveals or explains some phase of his person, nature, or office. Accordingly, with no critical attitude in his handling of material he applies to Jesus such Old Testament names as "branch" and "ensign" and the general Biblical name "amen" along with some names rightly applied to Jesus such as "carpenter," "friend," "Jesus," etc.

The author's conservation is revealed in the statements such as, "This precious title (referring to 'Immanuel') is found in the entire scriptures only three times—twice in Isaiah... and once in Matthew... One might almost say so precious is the thought the title 'Immanuel' conveys that God feared to cheapen it by repetition, and, therefore, He wrote it but three times, even as He is the Triune God." The author is very careful to go into the shades of meaning of the Greek and Hebrew names used, but it is written for the lay and non-critical mind rather than for the scholar.—H. W. H.

## The Church

**Decently and in Good Order**, by William C. DeWitt. (Morehouse Publishing Co., 328 pages, \$2.00.)

This volume is written particularly for the use of the clergy of the Protestant Episcopal Church and is concerned with the proper functioning of the office of pastor and priest.

It is too good, however, to be confined to the one denomination. There is an abundance of good healthy advice which will be relished by ministers of every creed and it is all spiced with a keen sense of humor. One is constant-

ly running into such rich things as these:

"Most men addicted to celluloid collars and cuffs could get a raise in salary sufficient to buy and launder their linen, if they would promise to make the change."

"Some men as a matter of economy always have a bad odor."

"Say 'Good morning' to everyone you meet, except ladies you do not know."

"Don't be known as a 'sport,' a 'fan,' or a 'fiend' of any sort."

Here is a churchman who can give good advice in a pleasant way.—W. H. L.

**Youth and Christian Unity**, by Walter W. VanKirk. (George H. Doran Co., 267 pages, \$2.00.)

The associate secretary of the Commission on International Justice and Goodwill of the Federal Council of Churches has prepared, in compact and readable form, a convincing indictment of divisive denominationalism, a stirring plea for church unity and a rapid summary of the progress thus far made toward a united Christendom, with special emphasis on the splendid work being done by the Federal Council of Churches.

It would be an admirable little book, if the word "Youth" were omitted from the title. Four of its ten chapters have nothing whatever to do with youth. In the remaining six chapters, the author points out the perils of disunion, lists the outstanding evils of the present social order, and intermittently attempts to link up the discussion with his announced thesis.

According to Dr. VanKirk, 'youth believes that in Christian unity all the evils that infest our social life shall be done away.' "God has laid upon the youth of today the responsibility for bringing into a single fold the scattered sheep of the Good Shepherd. Youth accepts this responsibility."

"My dear aunt," said Jocelyn, "you startle me! If destiny is awaiting the leadership of youth, destiny is making a foolish mistake. Youth is otherwise engaged."

The hero of Sir Philip Gibbs's latest novel was more right than he realized. Youth ought to be otherwise engaged than in turning the world upside down. But as for church unity, young people are not enough interested in our trivial dissensions even to bother about healing them. Perhaps their very blindness to the things which seem to us older folks so vitally important may in time lead us also to realize that there is no problem to be solved. And that, of course, is the only possible solution.—L. C. L.

**Religion Today, a Symposium**. (Chicago Tribune, 134 pages, by mail thirteen cents.)

The idea originated with Dr. W. B. Norton, religious editor of the Chicago Tribune. He convinced the powers that be that a weekly editorial on some religious theme would be a wonderful theme for the Tribune, known as the world's greatest newspaper. The editorials were contributed by prominent churchmen selected from many sections of the country and representing many faiths. Chicago learned to look forward to the unique series week after week.

Now Dr. Norton has carried the idea  
(Continued on Page 608)



# Church Architecture and Worship

By W. E. M. Hackleman, Indianapolis, Ind.

**C**HURCH architecture, as we find it among Protestant communions, has been, and is, a cause for regret. Many churches have been, and are being built to fit the plot of ground upon which they were, or are, to stand, rather than the plot of ground being selected to meet the requirements of the building, as is customary when school, library, or other public buildings are to be erected.

All too often Protestant church buildings present no religious symbolism inside or out. One would never recognize them as he passes along the street. They are on a par, architecturally, with picture shows, club, library, school and government buildings, except that they are inferior, oft times, from the standpoint of real art. They are as "cold as barns" on the inside and there is no beauty or religious symbolism upon the outside. It is utterly impossible to hold an effective religious service in some churches because of incorrect architectural construction and lack of religious symbolism. In some churches there is no "Holy of Holies"—not even in the pastor's study!

Still more to be regretted is the fact that in many cases the architect and the building committee did not take into consideration the worship-program that was to be, or should be, inaugurated, or the educational requirements of the church school, or the needs of the community which the church was seeking to serve. If the architect knew about these things (and most of them do, we are glad to record), he was not permitted to incorporate them in the plans because of the attitude of the building committee. Too often the building committee is made up of men who know absolutely nothing about church architecture, or the worship, educational and social program of the church. Quite often the less the committee knows about these things the more determined they are to have their way. The architect, in order to hold his position and make secure his fee, will consent to many things he does not approve. When we consult a lawyer, or a doctor, we follow his instructions; when we consult a church architect we give him our instructions, much the same as folk aspire to instruct the missionaries whom they have helped "hire" when they

made a small contribution to the missionary fund! Sometimes, a man is made chairman of the building committee because he made a large contribution to the proposed building; his fitness for such a position is never considered.

The greatest curse that ever fell upon our modern church architecture, is the so-called "Akron plan,"—some-

only unsightly and distracting, but they are a failure from the standpoint of utility; they can never be opened when they are wanted open or closed when they are wanted closed! The screeching friction of the doors, and the creaking of the hinges (I can hear them now), together with the amusing efforts of the deacons in assisting the janitor is sufficient cause why they should be condemned and barred forevermore from the church architecture of the future.

Church architecture, in the future, among Protestants, should be of a higher order than at any time in the past. The leading denominations have established Bureaus of Church Architecture in order to prevent the repetition of the mistakes of the present and preceding generations. They are making a special study of

church architecture with reference to worship, educational and social requirements in the light of the latest religious educational standards. Their advice should be eagerly sought and closely followed.

As one who has been making a study for some years of church architecture as it is related to the worship service, we may be pardoned for making some suggestions.

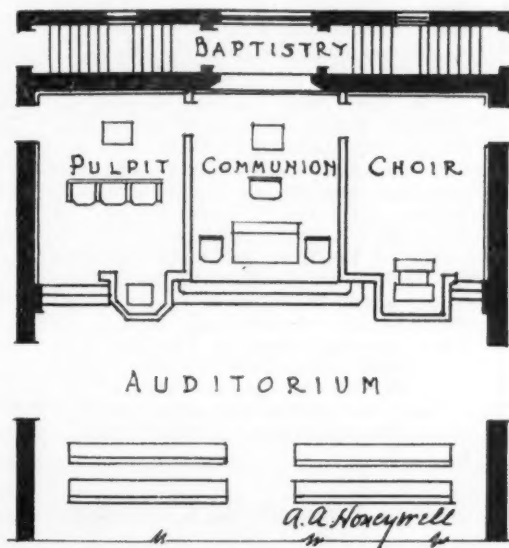
1. The architect of the future should serve earnestly to ascertain what the worship service of the particular church with which he is dealing is to be before drawing the plans. This is just as important as ascertaining the educational and social needs. The architect will prepare himself, if he is not already prepared, to give expert advice with reference to the size of the auditorium, the arrangement of the chancel, the location of the pulpit, communion table, baptistry, choir, organ and organ console, etc.

2. The building committee should prepare itself for its task by reading books that deal with the practical problems of church building and by studying plans that have met with general approval. In this way it will be prepared to appreciate the suggestions and plans of the architect and assist him in solving its problems. It will also be prepared to scrutinize the plans and see that they actually provide for the worship, educational and social needs of the

(Continued on Page 608)

Mr. Hackleman through his books and lectures has been making a notable contribution to increasing interest in "Fine Arts and the Church." The article here given contains the meat of an address which he gave before one of his denominational conventions. It is clear, brief and to the point.

times described as the "side-extension plan." And, the "end-extension plan" that followed is little better. Reasons must be apparent, now, to all. No artist would ever think of focusing attention in the corner of a room. He would be considered a mediocre artist, indeed, who would place his central concept in the corner of a picture or sculpture. And, no artist would ever think of placing an instrument of ugliness in any building, let alone a church building, such as folding doors. Their presence destroys the architectural beauty and unity of the building and prevents the creation of an atmosphere which is conducive to real worship. An architect, in order to please his clients, might condescend to use folding doors, but an artist never! Folding doors are not



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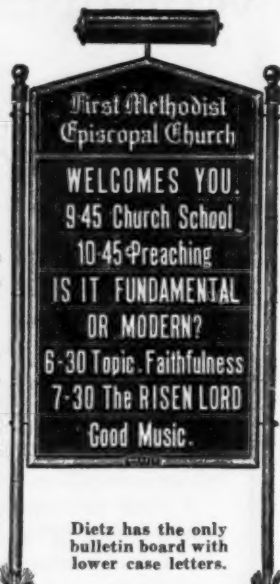
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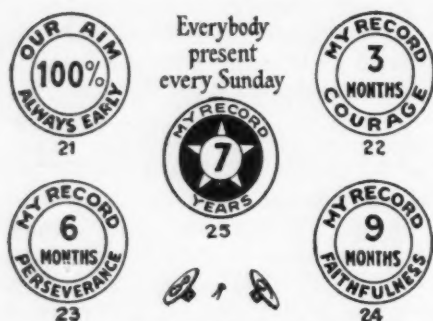
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## Book Broadcastings

(Continued from Page 606)

further and they are issued in book form. The volume is bound in an art paper cover, has 134 pages and costs but ten cents a copy (thirteen by mail). But that does not describe it.

Among the contributors are Shailer Mathews, Charles W. Gilkey, Bishop E. H. Hughes, George W. Dixon, John Timothy Stone, Will H. Hays, Bishop Charles P. Anderson, William E. Barton, Stanley High, Charles Stelzle and others. The subjects are diversified and interesting. They include "The Church as a Social Asset," "Why Men Ought to Go to Church," "What Religion Means to Me," "The World's Essential Industry," "The Religion of the Trout Stream," "The Drama," and others. At the price offered the volume can be purchased in quantities and distributed to classes or entire congregations.—W. H. L.

## Summer Fiction

**The Sixth Commandment**, by Carolyn Wells. (George H. Doran Co., \$2.00.)

**Lost Ecstasy**, by Mary Roberts Rinehart. (George H. Doran Co., \$2.00.)

**Bold Bendigo**, by Paul Herring. (J. B. Lippincott Co., \$2.00.)

Here are three new stories, each in a distinct field of its own. The first is a mystery novel with the stolen pearls, the dead girl and many other puzzling features. It is not serious enough to cause one to lose any sleep yet will furnish entertainment for a dull summer's afternoon.

Mrs. Rinehart's story deals with the elemental passions of the sexes. A girl with the cultured training of the East finds herself in love with the man of the wide open spaces. The result is love, passion, regrets and triumphs. Those who like Mrs. Rinehart's books will revel in this though they will find that it is clearly out of the field of mystery fiction.

**Bold Bendigo** is still different. It is the story of an English champion prize fighter. He was one of triplets who received the names of Shadrach, Meshach and Abednego and his mother picked him out for a fighter. One who is interested in old England with its milling on the turf, its mighty bruisers, the muffs or bare knuckles will like this story. But it is all fight. There is some romance but not much. Bendigo in the end wins the belt.—W. H. L.

\* \* \*

**The Man They Couldn't Arrest**, by Austin J. Small. (George H. Doran Co., 292 pages, \$2.00 net.)

A novel that will thrill and hold your attention with its weird adventures of Valmon Dain the "Thomas Edison" of England. A successful and highly respected inventor suddenly becomes the target for Scotland Yard but he eludes them until his work is accomplished—that of breaking up of the worst criminal gangs in London. You read about many electrical devices that help the inventor in his mission.

Surprises follow one after another at a very rapid pace. Recommended.—E. E. B.

**Good Books Build Character**

## Church Architecture and Worship

(Continued from Page 607)

congregation and of the community.

3. The architecture of the future should call for a rectangular auditorium with straight pews, full-length isles and a properly arranged chancel. The auditorium will not be patterned after that of the theater and the picture show houses, but it will set forth the churchly ideals, which have come down through the centuries, that are so conducive to real worship. It will not be, only, an audit-orium—a place in which to hear the gospel preached through the spoken word of the sermon, or the singing of the hymns by the choir, but it will be an optic-orium—a place in which to see the gospel preached through the medium of some of the other fine arts, for the gospel can be preached as potentially through some of these as through the spoken word of the sermon, or the singing of the hymns by the choir.

4. The chancel will be so arranged that it will focus attention upon the essentials of Christianity. Truth, goodness, and beauty, that great triumvirate of the gospel message, will be set forth through a well-chosen symbolism that will teach the mind and touch the heart and thereby create the spirit of true worship. Why is it that when one enters a great cathedral, he immediately thinks of God and kneels, instinctively, in mind at least, in the attitude of prayer? The answer is readily apparent. It is because beauty is there symbolizing truth and goodness. God is there in the beauty and holiness and the heart quickly turns to worship Him in the beauty of holiness.

If we were to make a survey of Protestant churches as to the general arrangement of the auditorium what a motley aggregation, architecturally, we would have. There would be side-extension and end-extension; straight and circular pews (like they have in the prize fight arena—so we are told); the pulpit, the choir and the organ, and the audience would be first one place and then another. All this in spite of the fact that these component parts of the auditorium, largely by their location, and by their relation to each other, prevent, or help create and perpetuate the spirit of real worship.

Many a sermon has failed to grip the preacher or inspire the audience because of the location of the pulpit. Many a hymn has never touched the heart of the singer or stirred the emotions of the hearers, because of the location of the choir. Many an audience has failed to respond to the message of



the pulpit and choir, because of the location of the pews. It is impossible to hold a successful worship service in some churches because of the location of the pulpit, choir, and audience, and their relation, each to the other. No wonder professional evangelists prefer a factory-built tabernacle with straight pews and saw dust trails to some of our costly church buildings. I have led the music in meetings and conventions in churches where the en rapport essential to success was absolutely unattainable because of the arrangement of the auditorium. In one church, I found the choir loft back of pulpit over the baptistry. In order to accommodate extra singers the choir loft had been extended out over the entire platform. We were directly over the preacher's head while he preached. We were several feet above the audience. This was one time that we "sang over the people's heads!" Protestants must make a restudy of the relation between the pulpit, choir, and audience, if they hope to make the worship service what it is intended to be, viz, a service in which the minds and hearts of the preacher, choir, and audience shall be brought into one harmonious whole in true worship.

1. The pulpit will not be placed in the center. It will be at one side. Preaching, as exemplified in the sermon, is not primary in worship. Protestant churches have all too long been placing the pulpit in the focus of attention and teaching the people that they come to church to see the preacher and hear the sermon. Being thus wrongly taught, many argue that they may stay away from the church service, if they do not like the preacher or his sermons. They may be able to hear a better sermon over the Radio or read one more to their liking in the Sunday paper! Who can successfully maintain an argument that they are not justified in so doing, if preaching is the central concept in the worship service? We must teach the people that they come to church, primarily, to worship and that the sermon and the singing and everything else is secondary and contributory. Disciples have always instructed their churches that they should meet every Lord's Day and hold communion around the Lord's Table even when no preacher was to be present. We must teach the people what constitutes worship, and lead them into the Holy of Holies, and show them how to worship God in Spirit and in Truth and in the Beauty of Holiness. When they thus learn to worship they will come to church whether they like the preacher or no; they will receive inspiration that will cause them to cease their fault-finding and become earnest, active

(Continued on Page 610)

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# The Week Day Church School

By William K. Anderson

THE Week Day Church School is having a well deserved vogue. Starting in 1913 at Gary, it has spread, at first slowly, and in more recent times very rapidly, until now the communities whose public schools are giving an hour out of each week's program for boys and girls in the grades and high schools to study religion under the instruction of experts, and at the expense of the churches, are numbered by the thousands.

The results are astounding both by way of increasing Biblical knowledge and developing Christian character. The movement has gone far enough to demonstrate its possibilities in freeing Protestantism from the indictment brought against it, that it does not give religious training to its children. There is, unfortunately, more than a joke in the Irish court official's manner of ascertaining the church affiliation of one who appeared before him: "Did you have any religious training in your youth?" Answer, "No." And he wrote down "Protestant." The pupils in the week day schools of religious education are by their Christian development proving that this particular method is the most successful method yet developed for changing the deplorable condition of religious illiteracy.

The inauguration of this work has been slow in the large cities where the magnitude of the project as well as the heterogeneous populations are both persistent obstacles in the way. The legal aspects of the matter, through recent decisions, have been cleared up, at least for the present, but it will take time in the larger cities to develop sentiment strong enough to overcome the inertia and positive opposition in school boards.

In the meantime, it is not necessary merely to wait. That a local church can establish its own Week Day Church School has been demonstrated during the past year and a half at Calvary Methodist Episcopal Church, Pittsburgh. In January of last year, the Junior League, which had never reached more than twenty-five boys and girls was transformed into a Church School as an experiment.

Taking place during the child's normal recreation period, it was thought best to include in the program some of the activities which usually occupy the child after school hours. Exercise and food are two chief elements. So the school is started every Wednesday at four o'clock with twenty minutes of more or less strenuous play, ring games, running games, and contests involving physical activity. While these are going



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on, two of the teachers are preparing the food—warm cocoa, served in paper cups, and two or three graham crackers.

Then come the classes. Beyond the primary department, up to seven, the boys and girls are separated, there being classes for the eight to ten and the eleven to thirteen age groups. The books used are from the week day religious literature of the Abingdon Press. The teachers have been pledged to regular attendance, and for some reason are far more dependable than the average Sunday school teacher. One main feature of the class work has been a training in prayer. It is a rare thing on a Wednesday afternoon not to have at least one class in which each pupil has joined in the circle prayers.

After a full forty minutes of study, the classes all come to a common assembly. The fifteen minutes remaining are used, half of the days for worship and half for moving pictures and "pep songs" and yells. The school this year has been directed by an assistant, Mr. J. A. Kestle, aided by seven or eight teachers.

The attendance has been most gratifying. Starting with forty-two (not including teaching staff), the number never exceeded fifty during the first

half year. This year it has steadily improved. At the session on the last Wednesday of May, 1926, an entrancing day to be outside, sixty-nine were in attendance, and for a stretch of ten weeks in the middle of winter, the attendance averaged between seventy-five and eighty. The Week Day Church School buttons, sold by the Presbyterian Book Store in Pittsburgh, and given out as "rewards" after three successive attendances promoted regular attendance and brought in "new blood."

Prizes for perfect attendance, for notebooks, for a specified number of Bible verses learned and for general excellence of work, are given out at the close of the year. We are hoping to develop more fruitfully next year a missionary interest through linking up the school with a definite project in this country or some foreign land.

Such a school is not equal in discipline or earnestness of work to the regular community Week Day School, with expert paid teaching staff. We hold ourselves ready to give it up whenever the reluctance of our city school board to permit the latter plan is overcome. In the meantime we are well satisfied that this program is stopping the gap as well as anything we know of doing.

## Church Architecture and Worship

(Continued from Page 609)

Christian workers in the church, for worship preceeds inspiration, and inspiration precedes consecration and consecration precedes service.

2. The organ will be entirely hidden from view. The console alone will be visible and it will be at one side, the opposite side from the pulpit. The organist will not be placed in a conspicuous position. In some churches the organist is not visible to the audience. Think of the psychology involved in placing organ-pipes where they can be seen by the worshipers. False pipes! Is it conducive to worship to sit and look at something we know is false? Imitation gold pipes! These are still worse from the psychological point of view. Organ pipes have no religious significance or symbolism. They are distracting to the mind that is trying to forget the world and its trials and center itself upon God through the worship service.

The organ and the organ console will be placed at one side—the opposite side from the pulpit. These are secondary, as well as the pulpit, in the worship service. We do not go to church to see the choir or hear the singing. Think what it means, psychologically, to focus attention upon the choir—the so-called "War Department" of the church! Imagine the distracting thoughts that would come tripping through the mind of the worshipers while they sit for an hour and a half looking at an aggregation of gaudy, highly colored hats, bonnets, and dresses that the women singers wear to church these days—especially about Easter time! Even with no hats or bonnets, and with vestments, there would still be ear-rings, penciled eye-brows, camel-backed, crooked and turned up noses, marcelled hair, bobbed hair, white hair, red hair, black hair, bleached hair, and no hair at all! Honestly, in spite of the harmony the choir is supposed to furnish for the good of the worship service, is not this arrangement a most inharmonious one?

The Lord's table will be placed well toward the front of the platform, and in the center of the chancel. It will become, as in the early church, an altar. The Lord's Table thus placed will restore in the minds of the people the ideal so earnestly desired that we come to church, first of all, to worship. The breaking of bread around the Lord's Table is worship in the highest sense. The Lord's Table has always been the central concept in the worship service, and we must continue to make it so. To place the Lord's Table down on the floor under the pulpit is to minimize its importance and bring it in to disrepute



with the people. The Disciples, above all others, should magnify the communion service by giving it its proper place upon the platform so it can be seen by the worshipers during the entire worship service.

If we were to make a survey of Baptist and Disciple churches, where! Oh, Where! would the baptistry not be found? In the basement under the floor, under the stage in the chapel or gymnasium, back of the pulpit, to one side of the pulpit, in a niche in the wall, under the pulpit or under the choir, so that the deacons may have the delightful exercise and the edifying experience of removing the pulpit furniture and the choir chairs, while the choir members seek refuge in the seats of the congregation. I have found the baptistry in Disciple churches everywhere imaginable except in the ceiling!

The baptistry should be placed in the background in the chancel. Some have objected to this arrangement, but their arguments, to me, seem to be unconvincing. I look upon baptism as a dynamic, spiritual entity; something entirely separate and apart from immersion. I look upon immersion, however, as the one perfect symbol of baptism; the symbol the Lord selected for Himself, and approved, by example, for those whom He came to redeem. Therefore, I want to give immersion, as the symbol of baptism, its proper emphasis, and place the baptistry in the background of the chancel where it pedagogically and psychologically belongs. I can conceive how one's baptism, which is a continuous living thing, can be renewed, enlarged and revitalized by looking upon the baptistry which symbolizes, not only the death, burial and resurrection of His Savior, but his own death to a life of sin and his resurrection to walk in a new life in Christ Jesus.

### THE NEED OF RELAXATION

The story is told of the Apostle John that one day a hunter found him seated on the ground and playing with a tame quail. The hunter expressed astonishment that so earnest and serious a man should be spending his time so idly. John looked up and asked: "Why is the bow on thy shoulder unstrung?"

"Because if kept always taut it would lose its spring," replied the hunter.

"For the same reason," said the Apostle, "I play with this little bird."

It is no sign of weakness, but a mark of decent regard for human nature to recognize the need of relaxation. Especially in the midst of a complex civilization where particular strain is put on the conscious effort to adapt one's self to environment it is important to unstring the bow.—Henry and Tertius Van Dyke in "Light My Candle"; Fleming H. Revell Co.

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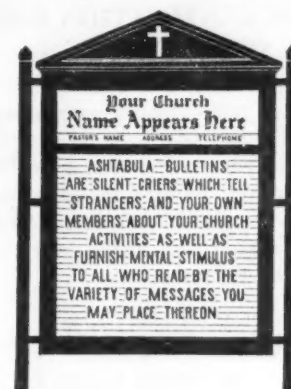
### UNDERSTANDING THROUGH FAITH

When a minister talked to Helen Keller about God and the soul and eternity she made reply: "Yes, I know God, I understand the meaning of the soul, and I believe firmly in immortality." How, pray, did Miss Keller know these things, since she had never looked upon God's handiwork in nature or heard His voice in the pealing thunder or in the sweet carolings of the birds? There is, I think, but one answer, and that is that this gifted young woman's soul—the faith faculty within her—had heard the inarticulate call of the Eternal and responded to its naive simplicity and devotion, just as the seed in the soil hears the call of life and responds to it in bursting bud and unfolding flower. Paul states the principle in his classic aphorism: "For we walk by faith and not by sight"; and again, "We look not at the things which are seen, but at the things which are not seen."—J. J. Castleberry in "The Soul of Religion"; Fleming H. Revell Company.

### BOOK REVIEW

**Business Methods for the Clergy**, by Marshall M. Day. (Morehouse Publishing Co., 46 pages, \$0.75.)

This little manual is concerned mostly with the principles of desk and office practice. The author has tried to transform the material in "How to Be Personally Efficient" in the language and operations of the clergyman. It has been very well done and has many good suggestions as to the use of the desk, forms, filing, etc.—W. H. L.



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## Professional Publicity and the Church

By H. L. Williams

THE value of publicity for the church is axiomatic in this day.

In most towns and cities the local papers make considerable space for church news and in some of the larger papers an editor is employed for full time work on this one task. The publicity, both news items and advertising displays, are prepared by the church and then passed on to the paper.

Some churches have publicity committees for preparing this copy. Others hand the matter over to individuals who have a knowledge of publicity principles and the necessary technique. More often it is prepared by the minister or some one working directly under him. Its availability for publication depends on the "nose for news," the newspaper technique, and the prominence of the church and minister in the eyes of the city editor.

Very few churches, to my knowledge, make provision for the services of a professional publicity man. There are times when his services would be very valuable and an expenditure for such services would be well worth while.

The first instance which comes to mind would be in case of a large building program requiring the raising of a large amount of money. Here is where printing counts in direct returns. The success of the campaign depends on the quality of the material sent out and on the news space given to the enterprise. The program should be so mapped out that each item supplements rather than detracts from the others.

At this point it is well to consult a professional. The entire copy may be taken over by such a man or his house. He will assume the detail of type selections, lay outs and other things. The Euclid Avenue Baptist Church of Cleveland, recently completed at a cost of over one million dollars, turned this task over to such a house. The same individual may be in a position to prepare the news copy and to secure its insertion in the local papers. In this way the entire burden is released from the church and there is an assurance of it being taken care of much more effectively.

When the churches of a community are planning a joint evangelistic campaign it is well to consider buying professional publicity. There will be a need for newspaper space and it must be prepared by some one who knows how to get the best results. It would amaze the lay observer to know just the amount of material in the daily press

which has been supplied by some such agency. And the amount of copy which is sent in and refused publication is tremendous. If the meetings which are planned are extensive the investment in this publicity will bring good returns.

Another time when professional service is desirable is when a lay out is being made for a display advertisement. This is especially true if a considerable amount of space is being used. Men who are used to getting results in paid space can be of very material assistance to the church at this point.

There is a caution which is necessary. Any professional publicity man who is employed must be one with a sufficiently religious background that he will not get away from the church psychology. Many mistakes are made just at this point. It is one thing to sell soup and quite a different one to sell the church. So the minister must seek a man who knows the two fields. Such individuals are limited. Indeed the field is so limited that it is hardly just to expect that there will be many who can do the job.

But in our larger cities there ought to be a field large enough for an individual to specialize in religious publicity. The Federated Churches of Brooklyn have just added a man to the staff who will be its whole time publicity man. Religious conventions are more and more seeking such services both for national publicity and for local news power.

The professional publicity man, to do effective work, should also be a local person. That is very essential for he must have a standing with the local papers. It is hardly possible for Rochester, N. Y., local publicity to be handled by a man from Cleveland, Ohio, nor for a Baltimore man to successfully put across copy for churches in Des Moines, Iowa.

It is hard to define the cost of such service. The best way is to get an outline of the work which is to be done and then take it to the publicity house and seek advice. Usually the work will be done on a set figure and as a rule the results will justify the cost.

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Gold to the west;

But the gold in the home land's

The brightest and best!

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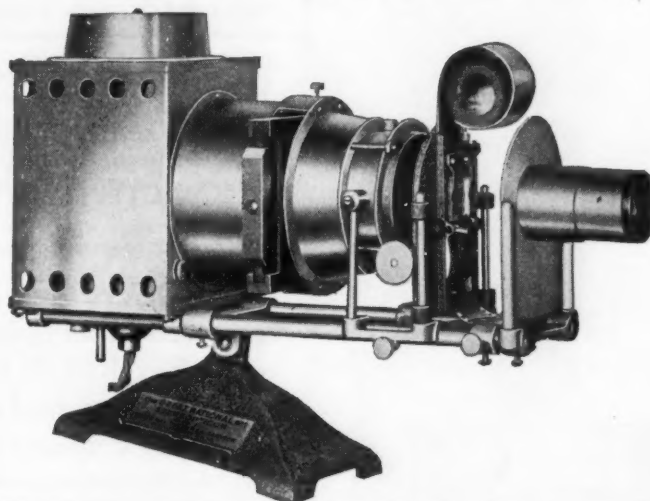
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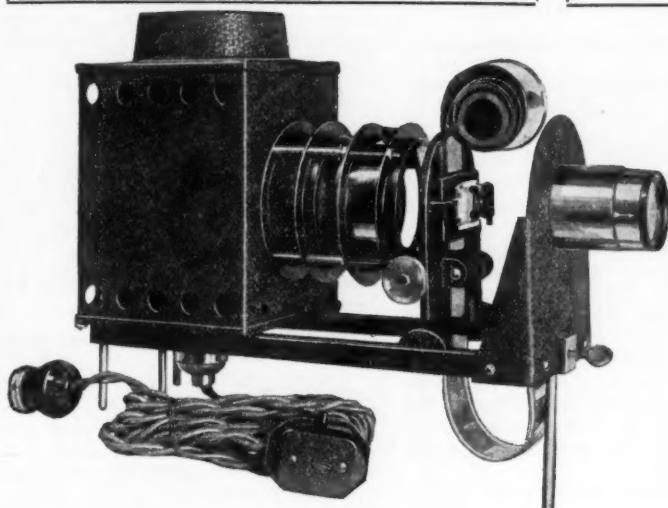
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This is the service used in dedicating the new Sunday school building of the Westminster church of Utica, N. Y. It will suggest ideas to other churches who are building or about to dedicate Sunday school quarters.

#### Dedication of the House

Minister: In grateful recognition of the good providence of God, who for over eighty years has led us as a church amid all the changing life of our great city,

People: We dedicate this house in His name and in the name of our Christ, believing that He, who has helped us to keep the light burning these many years, will not remove His candlestick out of its place.

Minister: Believing that the gospel of Christ is sufficient for the salvation of any community,

People: We dedicate this house to the extension of His kingdom among the thousands of people who are thronging and pressing about us.

Minister: In loving memory of our Lord and Saviour, Jesus Christ, who set a child in the midst and said, "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven,"

People: We dedicate this house to the highest good of the children of our homes and the homes of our neighbors.

Minister: Realizing that the men and women who today are making possible the work of this church are passing, one by one, to the reward of their Lord, and that the church of the future must depend upon the faithfulness and consecration of our boys and girls and young people,

People: We dedicate this house as a place where they may learn the principles of the gospel, the work of the kingdom of God at home and abroad, and train for future leadership in the church of Christ.

Minister: In the firm conviction that there is nothing human that is foreign to Christianity, that the kingdom of God includes all life and contemplates the renewal of every department of human activity,

People: We dedicate this house to the purposes of Christian education and the understanding of how the gospel may be applied to end war, overcome class hatred and racial antipathies, destroy intemperance, and all other great evils which hinder the coming of the kingdom of God in its fullness.

Minister: Knowing the value of social contacts, of a sense of brotherhood that is something more than formal, and in memory of Jesus, who was found

at feasts and social gatherings to proclaim the gospel,

People: We dedicate this house a place where we may meet around tables in a friendly way, become better acquainted with one another and with the stranger in our midst, and so deepen the bond of brotherhood that we may be able to bear one another's burdens and so fulfill the law of Christ.

Minister: In recognition of the fact that the youth of our city are in constant peril from evil associations of the streets, commercialized vice and amusements that are detrimental to the making of strong Christian character,

People: We dedicate this house as a place where young people can gratify their God-given instinct for play, wholesome recreation and physical development under the supervision of men and women whose ideals have been developed in the school of Christ.

Minister and People: And now, O Lord, we dedicate ourselves anew to Thee and the gospel of Thy Son, praying that Thou, the God of Peace, who brought again from the dead, the great Shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus Christ, may make us perfect in every good thing to do His will, working in us that which is well pleasing in His sight, through Jesus Christ, to whom be the glory, for ever and ever. Amen.

### MAKING LIFE BEAUTIFUL

I heard of a merchant recently who, though one of the busiest men in a big city, yet finds time, after a hurried luncheon, to look into a picture gallery or flower shop, or in some other way to get a touch of the beautiful into his crowded day. His argument is, and it is surely valid, that as he dreads becoming a mere machine, fit only for grinding out office work, he feels the necessity of keeping his finer faculties alive and sensitive if he is to be a really good workman. Just as his face needs daily bathing in fresh water, so his spirit needs this daily bath in the realm of the beautiful, amid the toil of his working hours. Which things are an allegory, and more than an allegory. We should not neglect the ministry of beauty in our every day life.—Thomas W. Davidson in "The Fascination of the Unknown"; Fleming H. Revell Co.

### OUR NEED OF MENTAL QUIETUDE

A typically successful business man was driving recently with the writer. He was telling of the marked impression made some weeks before by a Hindu speaker upon the Chamber of Commerce to which he belonged. The Hindu pointed out that his countrymen could learn much from Americans as to efficiency and enterprise, but that the people of America could in turn take some lessons from India in mental quietude. We agreed that the Hindu was right and were convinced of the need for diminishing the rush and tension of living. As we conversed a glance at the speedometer revealed that our car was going at the rate of fifty-five miles per hour. Surely such a pace is hardly conducive to the "peace of God which passeth all understanding." What a parable of our modern Western world!—Ralph W. Sockman in "Men of the Mysteries"; Abingdon Press.



## Vital News Notes

### Church Bodies Meet

The several denominational gatherings held during the past weeks have been very disappointing—to the newspapers. For there has been less sensationalism and controversy than has appeared in the gatherings for some years. As a matter of fact it appears to an observer that the controversy which has threatened to disrupt has run its course and the Protestant bodies are settling down for an era of good constructive work.

The Congregationalists at Omaha elected President Ozora S. Davis as moderator of their National Council. The meeting was harmonious and constructive. The only resolution causing much debate was the one regarding military training in colleges. This urged that the instructors in such institution be under the educational rather than the military authorities. The council also viewed with alarm the growing intolerance on the part of the federal authorities toward pacifists and workers for peace.

The Presbyterians at San Francisco had but one serious encounter, that regarding the management of Princeton Seminary. Assembly's committee recommended a plan of reorganization to bring harmony in the institution. The recommendation included the deferring of the appointment of Prof. J. Gresham Machen to the Chair of Apologetics. The report was sustained practically as offered. Robert E. Speer was elected moderator.

At the Northern Baptist Convention at Chicago we witnessed the interesting and healthy thing of having men of such differing views as Charles W. Gilkey and Frank M. Goodchild elected to the board of education. W. C. Coleman, a layman of Wichita, Kansas, was elected president for the next convention. Dr. J. Whitcomb Brouger said a happy thing when he remarked, "Most of our troubles never happen." The church found itself very harmonious on the matters of world-wide religion. It is estimated that 5,174 delegates attended the convention and that there were 3,669 enrolled visitors. One gratifying feature reported is the unusually large attendance at the devotional services addressed by Dr. Truett.

The Southern Presbyterians met at El Dorado, Arkansas. They faced two problems, one of reorganization of the general assembly, the other the matter of pensions for ministers and church workers. There is not space here to go into the details of organization adapted. They belong in the general policy of simplification of church machinery. A pension policy was adopted whereby ten per cent of the worker's salary goes to the fund and a pension annuity of fifty per cent the average salary paid on the age of retirement. It will be necessary for the church at large to raise \$3,000,000.00 to put this into effect. Rev. R. F. Campbell of Asheville, N. C., was elected moderator.

The spirit of these three last meetings is similar to that of the Southern

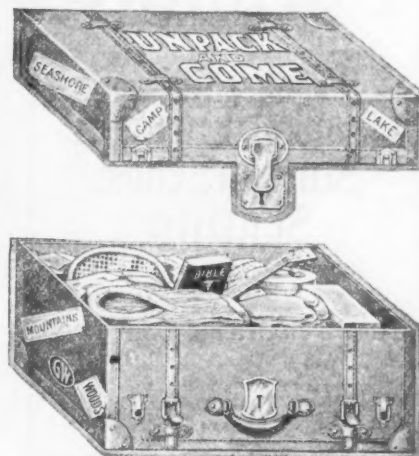
Baptist Convention and United Presbyterians held earlier. In fact this seems to be a year for serious deliberations rather than for fireworks. A brief survey of this kind cannot show the constructive work done. We think that the Presbyterians did the greatest single accomplishment reported in the raising of a fund of \$15,000,000.00 for ministerial pensions. We will also credit them with the most dramatic moment. Moderator Speer in answer to a debate on the position of general assembly on the virgin birth started to repeat the Apostle's Creed. The entire assembly instinctively arose to join with him.

### Father Endeavor Clark

The father of Christian Endeavor, Francis E. Clark passed from this life on May 26. He is mourned by Christians the world around. Dr. Clark more than any one other personality put the spirit and influence of youth into organized Christianity of today. After Christian Endeavor was founded several denominations preferred their own organization so the idea found expression in the Epworth League of the Methodist Church, the Young People's Baptist Union and similar organizations. But Dr. Clark was the father of all these and they pay tribute to him. Some one has said that Dr. Clark had no acquaintances. Once you knew him you were no longer an acquaintance but a friend. It was rightly said.

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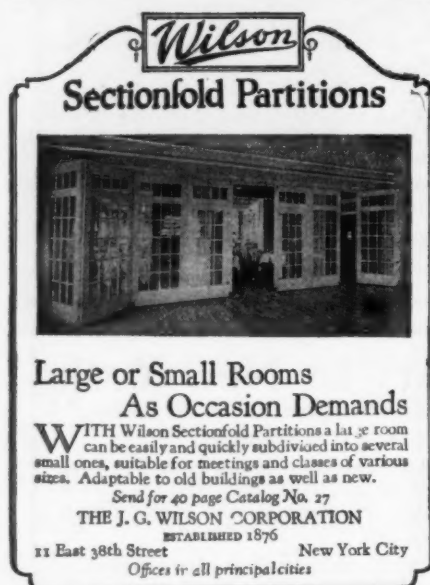


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### Great Britain Severs Relations With Russia

Great Britain's six-year experiment in trying to live in peaceful international relations with Soviet Russia came to an end on May 27. A note, signed by Foreign Minister Chamberlain, was delivered that day to the Soviet legation, severing official relations between the two countries and requesting the Soviet Charge d'Affaires to leave the country with his staff inside ten days. Anglo-Soviet relations thus revert to their position prior to 1921, when the trade agreement now terminated was signed. The British note is the last of a long series of diplomatic protests made by successive British governments against anti-British propaganda alleged to be carried on by the Soviets in all parts of the world. The note is couched in the usual polite language of diplomacy, but goes straight to the point. It requires the withdrawal of all official Russian representatives from Great Britain within ten days, but does not seek to interfere with the ordinary course of Anglo-Russian trade or "the legitimate commercial operations of Arcos, Ltd.," the Russian trade delegation in London, which concern will be allowed to employ specified Russian assistants. The action follows the announcement made in the House of Commons on May 24 by Premier Baldwin, revealing the secrets discovered in the raid previously made on the Soviet embassy in London. The Premier quoted from various of the seized documents proof of subversive activities by Soviet agents, and showed there was no differentiation to be made between these activities and the activities of the trade delegation. A deliberate and systematic abuse of their diplomatic privileges by the Soviet authorities was alleged, which, the Premier contended, justified the government in asking Parliament to indorse its decision to sever all relations. The Premier gave details of how men employed by the trade delegation also were secret service agents engaged in communicating information and instructions from the Red International and Red Trade Unions to Communist organizations in England and America, all of most recent date. The Prime Minister also disclosed arrangements for training Communist agitators on trade ships with a view to their subsequent employment on British ships. The evidence, now in the hands of the British authorities he said, proves that both military and espionage and subversive activities throughout the British Empire and North and South America were directed and carried out from Soviet House.

### Become a Radio Delegate to the C. E. Convention

The thirty-first International Christian Endeavor Convention meets in Cleveland July 2 to 7. The principle meetings will be broadcasted from station WJAY. As a special recognition of those who desire to attend the meeting by radio a certificate of registration will be sent any who write to the station stating that they heard one of the services, giving the name of the speaker and the hour. It is believed that the radio will make this the greatest Christian Endeavor Convention of History.

### Smaller Paper Money Approved

A reduction in the size of paper currency was approved on May 26 by Secretary Mellon who announced that the first of the new form of money probably would be ready for circulation in about a year. The bills will be reduced about one and one-third inches in length and three-quarters of an inch in width, with a lowering in manufacturing costs of about \$2,000,000 annually. Changes in designs of the notes will not be material, the new currency retaining practically all of the major characteristics of the present bills. Portraits appearing on the notes will be re-allocated in some instances in order to avoid repetition, the plan being to restrict the use of a particular portrait to a given denomination, so that in time each denomination will be immediately recognized from the picture it bears. One dollar notes will carry the likeness of Washington and \$2 certificates that of Jefferson. The faces for the larger denominations have not yet been selected. The one dollar certificates will be the first of the new currency to be issued with the present notes retired as speedily as practicable. Currency in larger denominations will then be issued to gradually replace that now in circulation.

### The Silver Bay Vacation Conference

The Silver Bay Vacation Conference, under the auspices of the Silver Bay Association, 347 Madison avenue, New York City, has invited the following to participate in its program, August 19-31: Dr. W. C. Poole, associate of the Rev. F. B. Meyer, Christ Church, London, England; Dr. Daniel A. Poling, president Y. P. S. C. E., and editor of The Christian Herald; Dr. George M. Wiley, State Department of Education, Albany; Carlton Sherwood and Harry N. Holmes of the Citizens' Committee of One Thousand, New York; Dr. A. Ray Petty, successor to Dr. Russell H. Conwell of Philadelphia; Dr. Don O. Shelton, president National Bible Institute, New York; Dr. W. B. Millar, Greater New York Federation of Churches; the Rev. Earl LeRoy Douglass, First Presbyterian Church, Poughkeepsie; the Rt. Rev. E. M. Stires, D. D., Diocese of Long Island.

The subjects to be discussed include: The Church and Its Relation to Human Progress, Trends in Education, Political Portents, Prohibition and Law Enforcement, Missions—Especially China and Russia, Labor Problems, The World and Our Country. The Bible will be a major theme.

Music will be of a high order. The choruses will be led by M. J. Brines of Boston.

The twenty-fifth anniversary of Silver Bay will be celebrated by a pageant portraying the history of Lake George and the Silver Bay Association's worldwide outreach through the summer conferences and the Silver Bay Boys' School. The scenario will be written by L. A. Warner and produced under the direction of Mrs. Marjorie Woodlock.

This conference is intended especially for preachers, teachers, business men, leaders in industry and others who want a vacation with some mental and spiritual stimulus, coupled with the maximum of the recreations of Lake George and the Adirondacks.



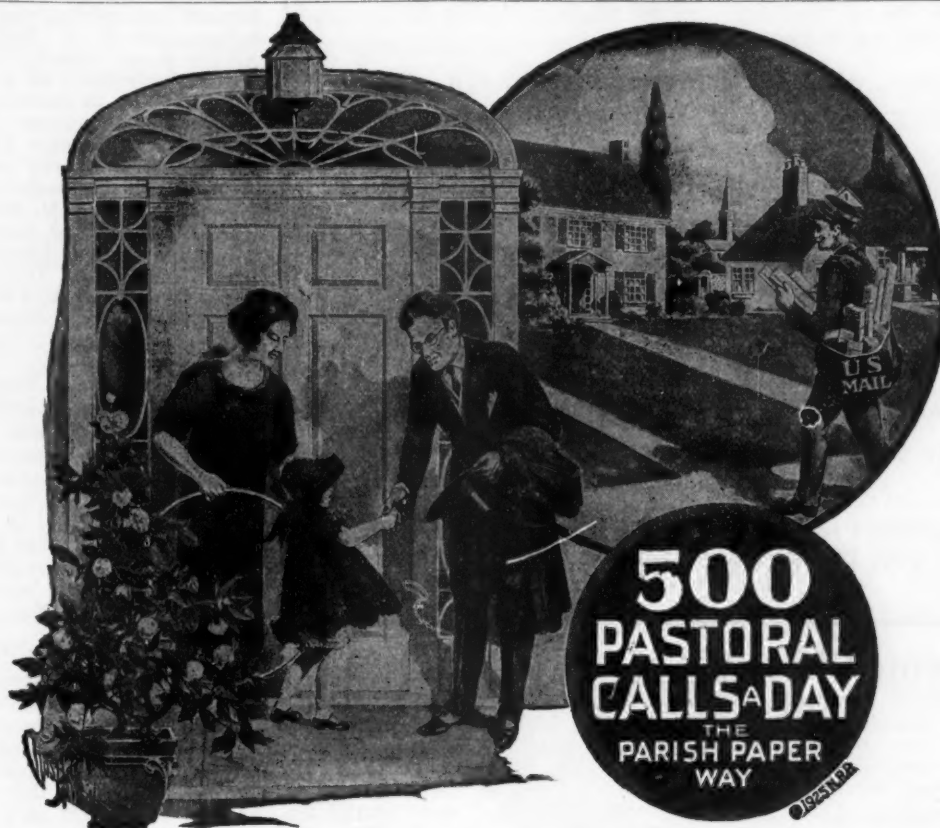
### Lynching On the Increase

"The year 1926 was a great shock in the campaign of the churches to make America a 'lynchless land,'" according to a statement made by Rev. Peter Ainslie of Baltimore, chairman of the executive committee of the Federal Council's Commission on the Church and Race Relations. "Many church

leaders," he said, "recognize the increase in the number of victims in 1926 as a direct challenge and are redoubling their efforts to arouse public opinion to stop mob murder in America. There was a total of 30 persons lynched in 1926, which was 13 more than in 1925 and 14 more than in 1924.

"Five states formerly on the Honor

Roll had to be removed this year because of the reappearance of mob murder within their borders. One of these states, New Mexico, had had a record of no lynching for a period of ten years preceding. The four other states which lost their places on the Honor Roll during 1926, are Kentucky, South Carolina, Tennessee and Texas."



**T**HE work a minister can do unaided is limited to the number of pastoral calls he can make in a day and preaching to those who attend church services.

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create a new community spirit, and accelerate every church activity. A parish paper will permit you to extend a glad hand of welcome to those who know little or nothing about your church and its work.

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### Leveling Salaries

A high official of one of the denominations objected to the feature of their new pension plan which proposed retirement on one half the average salary received when in active service. He took the lofty ground, "When I retire I want not one penny more than the humblest of my brethren." When the applause died down one of those humbler brothers of discerning mind drew himself up to the full extent of his elongated frame and with the rural drawl common among men who live much alone said, "And why should the bishop wait till he retires?" Thus did the halo fade from the bishop's disconcerted brow.—From The Christian Evangelist.

### The Briand Proposal

Perhaps nothing more momentous in the realm of international peace has happened in a long time than M. Briand's suggestion that France and the United States should sign a treaty outlawing war between them forever. Ever since Locarno, where Germany and France signed a treaty providing for the amicable settlement of disputes, and ever since Sweden and Denmark began signing arbitration treaties many Americans have been wondering why America was not keeping step with Europe in this regard inasmuch as America has been the protagonist of arbitration. Here is her opportunity to practice the gospel she has long been preaching and every lover of peace should insist that our government meet M. Briand's proposal with the same cordiality in which it was made. As President Nicholas Murray Butler intimated in his recent widely quoted letter in the New York Times, it is just now a testing time for America.

We have been protesting ever since we declined to enter the League that we wished to do everything in our power to promote international peace. Our President has in almost every speech and message said that America had the establishing of peace as one of her chief aims. Here is a great opportunity and one exactly in line with her traditional position as an advocate of arbitration treaties. It is interesting to note how widespread has been the acclamation of M. Briand's proposal. All the peace organizations are endorsing it. Individuals as widely divergent in their views as Justice Clarke, one of the foremost advocates of the League of Nations, and Senator Borah, leader in the outlawry of war movement, have endorsed the proposal. (It is interesting to note that M. Briand used the words "outlawry of war.") This treaty would outlaw war between the United States and France. It is inevitable that France we would soon be signing them with Great Britain, Germany and other powers.

### Federal Council Studies Mexico

The oil and land controversy between the United States and Mexico rests upon a real grievance on the part of American interests, but not one that justifies, under sanctions of international law, any sort of forcible intervention in the internal affairs of Mexico, according to a report made public by the Department of Research and Education of the Federal Council of Churches.

The report is a strictly informational document and the foreword disclaims any intention to suggest what course either government should follow.

The petroleum law of 1925 is found to have confiscatory features and to be at variance with the understandings arrived at in 1923 as a prelude to the recognition of the Mexican government by the United States. At the same time it is pointed out that such violence as has been done to American property rights arises out of sovereign acts of the Mexican Republic in the adoption of her constitution and the enactment of domestic legislation, and that in the present state of international relations each nation, including the United States, "demands the right to be the judge of its own domestic laws, always subject to the limitation that if the operation of these laws results in violation of rights under international law the victim of any resulting injustice may demand, through his government, redress in forms prescribed by international law."

### Daily Vacation Bible Schools in India

There were 17 D. V. B. S. in India last summer. The Entally women's school in Calcutta carried off the palm for training and directing 20 of its students. The Carey Baptist Church is headquarters for India. Judson College in Rangoon is the center of interest in Burmah. One of its students, a former Buddhist monk, conducted a school in a Buddhist village and with his own hands constructed the building in which it was held.

Extraordinary affliction are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary grace.—Matthew Henry.



# Let There Be Light

By Rev. Harold H. Niles, Denver, Colorado

**H**OW many ministers are handicapped by poor lighting in their churches? How much effort is lost because of poor lighting facilities? Is the lighting in your church arranged to furnish light just where it is needed, without glare, or is it placed as it is in order to carry out an architectural scheme?

Progress has been made in all lines of manufacturing. The automobile which today carries one over plains and mountains is a long ways from the queer-looking machine which Elwood Haynes drove thirty-one years ago at the tremendous speed of eight miles an hour. While the manufacturers of automobiles have been progressing, the makers of lighting equipment have not been standing still. In order to produce the best kind of service possible, ministers should inform themselves of this improvement.

In the interest of business efficiency much attention is now given to the matter of proper and sufficient lighting. Factory heads secure the services of lighting engineers who make a careful survey of the plants and make suggestions for improvement.

A booklet entitled, "Industrial Lighting," issued by the Lighting Service Department, Edison Lamp Works of the General Electric Company, contains such statements as these:

"Modern lighting through the speeding of vision, minimizing of spoilage, and the general elevation of the morale of the employees has been repeatedly proven to be a means of economically increasing production."

"Statistics show that approximately 17% of all industrial accidents are due partly or wholly to poor illumination."

"Statistics show that there are appreciably more accidents after dark than during daylight hours. Evidently the method of artificial illumination is responsible to some extent for this."

If an operator of a drill is blinded by the glare of a lamp so that he injures his hand, might it not be reasonable to suppose that sermons are destroyed for some people by poor illumination?

Last night the writer of this article sat a banquet table listening to an address by the president of the National Education Association. At the right of the speaker there was a wall bracket lamp which came right on the edge of the writer's vision. There were times when the glare of that light caused the speaker to swim out of sight. At those times his address was almost lost for the writer. How many times do our congregations see us go swimming away in a glare of light because of wall brackets in the line of vision?

How many sextons clean the lighting equipment regularly? A clean globe gives 100% illumination. A dust-laden, fly and moth-filled one gives from 50 to 60% illumination. If the lamps are to be placed away out of the reach of man then some windlass device should be arranged which will enable them to be lowered for the purpose of cleaning.

Without doubt indirect illumination is the best method of lighting a church auditorium. H. C. Cushing, Jr., in a book entitled "Standard Lighting" says, "Totally indirect illumination can be

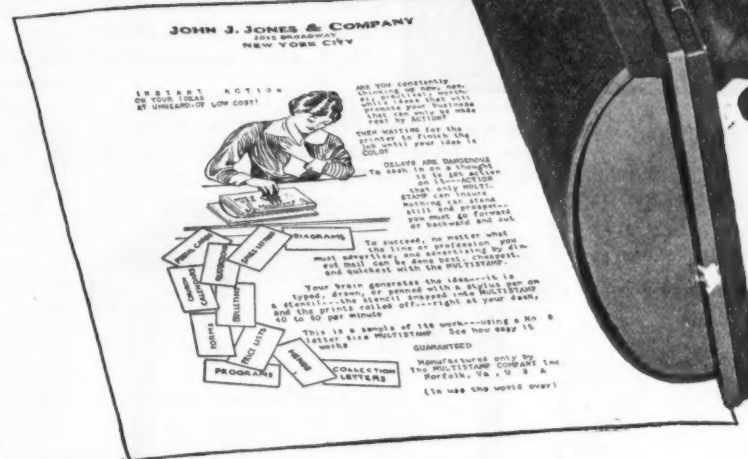
accomplished in a number of ways. Hanging ceiling fixtures with clear Mazda C. lamps in mirrored glass reflectors are simple to install. Smaller lamps in mirrored glass individual or trough reflectors can be located in a cornice, or groups of such units placed in recess at the tops of the columns or capitals. Wall boxes with suitably designed mirrored glass reflectors have also been employed for this method of lighting. Occasionally, recessed windows offer logical locations for such equipment. In order that the place occupied by the minister or speaker may be illumined to a higher degree than the rest of the church, it is desirable to have some means of projecting light on the pulpit. The suspension type spot lamp with concentrated filament mazda lamp is compact and can be hidden from view. One of these units located above the speaker will produce the desired result. It should be focused so that a rather widely spread beam, not a sharply defined spot, is obtained."

The Washington Park Methodist Church, Denver, Colorado, Rev. George Nuckols, D. D., pastor, is at present arranging a method of colored lighting designed to produce a proper psychological effect. It is proposed to use different combinations of color as an aid to creating the right atmosphere

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Class	Teachers	Enrollment	Present	Offering	Class	Members	Pres.	Offr.	
1	Mr. Gressman	12	6	10	17	9	6	55	
2	Mrs. E. Collins	10	10	60	18	14	9	14	
3	Miss Deering	14	11	71	19	10	7	12	
4	Mr. B. Dietrich	10	8	54	Beginners	44		128	
5	A. L. Jackson	15	15	93	Primary	86		154	
6	H. Martin	9	9	75	Junior	112		3.03	
7	Woodfield S. Day	8	7	10	Visitors	4			
8	E. Gardner	14	13	89					
9	Edwin Currell	8	8	71	Rel. Dev. Sun. Sep. 18				
10	W. Adams	16	85	470					
11	Albert Livingston	73	53	338					
12	Miss C. Holmes	26	25	175	Today	776		31.10	
13	G. Williams	52	45	89	Last Week	653		29.29	
14	Mr. W. Potter	21	20	237	Birthday			4.73	
15	L. Brown	54	27	15	Bibles	Missionary		13.33	
16	Louis Carter	75	59	495	Total			49.24	
Membership Aim 800				Entertainment on Tue. Eve. Oct. 4					

A visualized report will have the attention of your entire congregation, and will be an incentive for better attendance.

Each Board is supplied with 30 sets of figures, 92 white word cards, red dates, and gold stars.

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No. 3, 48x45 inches, \$22.00  
No. 4, 48x58 inches, \$28.00  
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for the service. As for example, blue-green may be diffused in order to stimulate the mood of meditation. The experiment will be watched with much interest.

More and more churches are installing lighting devices so that the stained-glass windows may preach their messages at night. When the service is being held, a flood of light pours through the windows from the exterior, revealing the beauty of the glass. When there is no service being held and the interior of the church is dark, a flood of light pours through the windows from the inside, and the passersby catch an inspiration from the picture. Dr. William L. Stidger in his form letter No. 1 in the May, 1926, number of CHURCH MANAGEMENT calls attention to the illuminated windows. He says in his letter to his people:

"Have you seen the beautiful illuminated windows which each Sunday—in spite of the ban on church services, have been preaching the story of Christ's life? Many people have been helped by them."

Great strides have been made in lighting during the past five years. If you are in doubt whether or not your church is getting the most out of its lighting, we suggest that you ask the advice of some lighting expert. The Lighting Education Committee, or the Electric Cooperative League, or the Electric League in your city is organized to give you such information without cost. It will pay you to investigate this service.

**Dry Catholics Will Not Support Smith**  
Colonel Patrick H. Callahan of Louisville, Ky., a nationally known Catholic layman is also an ardent dry. In discussing the Al Smith candidacy for the presidency he says:

"It is a great misunderstanding to suppose that all Catholics will vote for Al Smith just because he is a Catholic. Those of us who have spent so much of our time, money and effort for the enactment and enforcement of prohibition will not support any candidate, Catholic or Protestant, who stands for nullification or amendment. It should be borne in mind that Catholics, like Protestants, are both Democratic and Republican, both dry and wet.

"Furthermore, in my opinion, either fortunately or unfortunately there is no issue before the American people at this time, such as, for instance, the free silver issue in 1896, or the tariff question in other campaigns. The matter of respect for our constitution and laws is the outstanding and, in fact, the only issue which should determine people how to vote.

"It is highly important that not only shall America enforce its prohibition, but also that the world shall be made dry. America can never be as dry as we should wish if its neighbors are wet, and, further, a completely dry America will be an example which the rest of the world will be bound to follow if it expects to compete with us."



## AN OFFERING APPROACH FOR OTHER THAN A SERVICE OF WORSHIP

By Melvin C. Dorsett

Just the other day I was shopping at a Piggly Wiggly meat market. What I was thinking about, I do not know, but I was brought to realize that all was not just as it should be, by hearing a woman giggle. When I hear a woman giggle like that woman was, I always look to see who the victim is. I soon discovered, by the process of elimination that I was the only candidate. Then it was that I saw what had happened. I had placed my change, four one dollar bills, carefully on the bottom of my carrying basket, and was trying hard to stuff my meat in my pocket. I tried to be a good sport. I laughed too, and told her of the absent-minded husband, who had slammed his wife and kissed the door. For the sake of any who would like to see how those dollar bills looked on the bottom of the basket, we will now take our offering.

If your business prevents your praying with your children, then there must be something wrong with your business. If your life prevents it, then you ought to see to it that your life is made right, and that quickly.—J. Wilbur Chapman.

## Summer Months in the Church Program

**C**HURCH MANAGEMENT for some months has been stressing a policy of making the summer services in our churches more attractive and worth while. We have not intended to convey the impression that it is necessary to have all of the organizations functioning. Indeed our attitude is quite the contrary. We believe that there should be a definite relaxation during the summer months. But at the same time regular Sunday morning services (as a minimum) should be held.

Very likely the minister will be away a part of the time and a supply will be in the pulpit. But this visiting preacher will be glad to cooperate. And visiting minister will prefer a service which has been planned carefully and well announced. There is not much inspiration in going into a pulpit for a service which is just endured by a little handful of the faithful.

Our congregations take it for granted that it is all right to neglect church attendance during the warm months.

The minister is away. He has made no plans for worth while services. Some one will preach but they do not know who. But at the same time the congregation will respond if an effort is made to lift the services above the ordinary.

We have produced two invitation forms to help sell this idea to the congregation. The first is a four page announcement for the printing of your summer program. It is printed on a green and white two-color paper. Outside pages alone are printed while the inside is left blank for your local announcements. The calendar looks cool and gives the impression of green pastures. The copy which appears on it gives the same idea.

On the back is an article entitled "The Refreshment of Worship." It begins in this way: "As the heart panteth after the water brooks, so panteth my soul after Thee, O God. The water brooks, the ocean and the mountains have their appeal in these warm summer days. But there is another—a



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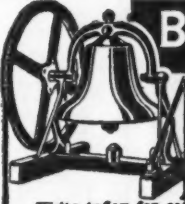
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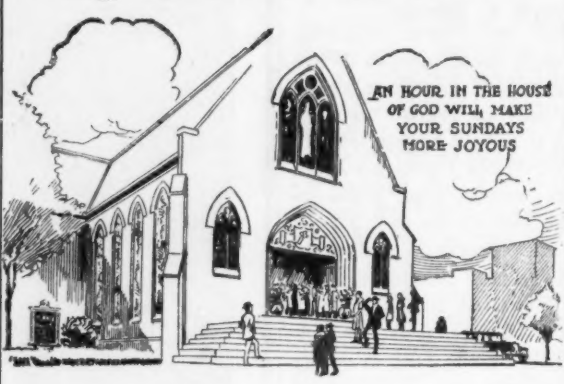
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AN HOUR IN THE HOUSE OF GOD WILL MAKE YOUR SUNDAYS MORE JOYOUS

**D**ON'T forget that your church has planned attractive, cool and refreshing services for each Sunday of the summer. No matter what other engagements you may make we are sure that you will want to meet with us for the inspiration of worship.

**Aspen Community Church**  
Corner Aspen and Bleeker  
D. E. Shumake, Minister

greater thirst, which cannot be satisfied by water brooks and growing things."

Many churches are planning on us-

ing this calendar or bulletin for announcing their entire summer services. Others are substituting it for a Sunday's calendar. But it does convey through color, type selections and editorial copy this idea of summer services we are trying to sell. A sample copy will be sent you upon request.

A second item is a postcard invitation. This contains the picture which appeared on the cover of the June issue entitled "Open All Summer." Then follows an invitation to attend the services of your church during the summer season. We are persuaded that most churches can use either one or the other of these announcements to advantage.

The card is reproduced here but it is impossible to reproduce the four-page announcement because the quality of paper used is an important item both in appearance and results. But sample copies of both will be sent you upon request to the office of Church Management.

The Lord Jesus cannot fully save you while there is one point of controversy between you and Him. Let Him have that one last thing, the last barrier to a life of blessedness, and glory will come filling your soul.—F. B. Meyer.

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10:30 p. m. Arrive . . . Erie, Pa. . .	Leave 12:00 m. n.
12:00 m. n. Leave . . . Erie, Pa. . .	Arrive 10:30 p. m.
6:00 a. m. Arrive . . . Buffalo, N. Y. . .	Leave 5:30 p. m.

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### Gummed Tape

Gummed manila tape is an exceedingly valuable accessory to the pastor's study and workshop. Merchants of all kinds use it extensively in wrapping parcels. Hence it is easily available for anyone who desires to make a purchase. It can be secured in different widths, one-inch, two-inch, three-inch, etc. Personally I think the two-inch width is the most practical for the minister. I purchased a large roll of the two-inch width several months ago for 70 cents, use a piece of it nearly every day and still have a good-sized roll left.

It is especially useful for the repair of books. The librarian of the second largest theological library in America uses large quantities of it in repairing bindings on books. It is inexpensive but tough and wear-resisting and a cent's worth will save dollars in book binder's bills. Two hours with gummed tape, scissors, a moist sponge, and a jar of paste restored some fifty of our church song books to usefulness and they have been in use for more than six months longer than otherwise. Old books, and much used books in my own library have been rejuvenated within a few minutes with gummed tape. Paper-bound books and magazines can be given quite durable paste-board covers with the aid of the tape.

Pasteboard boxes, reinforced with a cent's worth of gummed tape make card index trays or box files which would cost a dollar at the stationers—just as good looking and just as durable.

A small piece of gummed tape doubled over and extending beyond the edges of the pages of record and other books makes an excellent index tab. One of my friends gave me the idea of using small bits of the tape to paste over errors on a mimeograph stencil, and larger pieces to hold pieces of stencil large enough for printing postcards, thereby saving portions of stencil which are often unused.

Of course there are often boxes to be strengthened before sending through the mails. And I see that some people use the tape to make temporary repairs on the windows of their closed cars. If the ladies will make small labels of the tape and mark the names of owners upon plates as they are brought to church dinners or bake sales they will save a very provoking type of confusion so often experienced after such affairs. Maps may be mended, movie films temporarily joined, stereopticon slides repaired. Indeed it is a great time and money saver. Just try it.—John W. Meloy, Beaver Falls, Pa.

### Fun for All

1. Have two or more saucers partly filled with navy beans, on one side of room. On opposite side have same number of saucers—empty. Give each of the contestants one soda straw (at any soda fountain). At given signal, each contestant scrambles for saucer of beans, sucking at one end, trying to hold bean at other end with vacuum from mouth. Then (barring all accidents) each contestant endeavors to get across room to empty saucer, depositing the bean, and going back for another. About 6 contestants should be the maximum for a saucer of beans.

2. Have group choose sides. Alternately one from each side takes chair in front of large mirror. A saucer of beans is placed in the lap, and the contestant endeavors to convey beans on a knife from saucer to cup above head, held by contestant with other hand. All maneuverings must be done by looking into mirror only. This is a fine contest,

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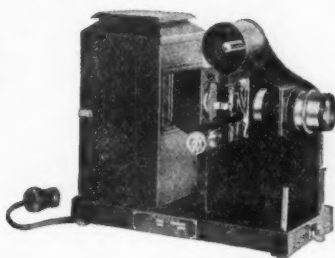
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## Plan Now For Your Fall Work

It is true most of your parishioners are away for the summer, enjoying life here and there. Before many weeks have elapsed they will be returning home, BUT will they all return to church services and will their little ones attend Sunday School?

They surely will if you offer the Bible Stories in pictures projected by a SPENCER FILMSLIDE PROJECTOR, for young and old respond to the universal language of pictures, and such pictures as these cannot be resisted.

Inexpensive, yet highly efficient, this service is proving more and more popular for Sunday School and Church work. Before completing your plans for the coming year, write for details on this to the

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and is sure to furnish a great deal of wholesome fun.

3. Have several people make out a list of questions and answers. Write each on small slip of paper, and fold—keeping questions and answers separate. Purchase enough chewing gum for the party, and insert in the outside wrapper of each stick, a question or an answer. Pass the questions on one side of group and answers on other side. Beginning at one end, the first person opens and reads question and chews gum. The first person on opposite side has already opened his package, and is ready to read his answer which will be a million miles away from the sense of the question asked. This has been tried by me several times, with variations, and is always good.—G. H. Boyce, Portland, Ind.

### Flood Light for Stage

I went to a garage and took the headlights off an old car and also the iron rod that runs across between the lights. These the garage man donated. The reflectors were still good in the lights. Then I had the socket for the auto lights reamed out and made large enough to receive an ordinary electric light socket. This socket was then soldered in, the socket being put in the hole just far enough so that it would

be firm. Also had the reflector reamed out so that a 100-watt bulb could be put through the opening where originally the car light came through. Connect up with any lighting circuit. Put in whatever size bulb you want (we used a 100-watt bulb) and you have a light that will effectively light a large stage. The total cost was about 75 cents. The iron rod that was formerly the support on the car, was bent in the form of a triangle and formed a steady support for the light.—Rev. DeWitt C. Ellinwood, Port Bryon, Ill.

### Acrostic Announcements

I make the practice of having an acrostic appear on the last page of the Sunday calendar. This copy from last Christmas shows how it is done. A word is usually selected which has a significance for the day. Thus for Mother's Day the word would be "Mother." For Easter it might be "Master."

Purpose, prayer, and power characterize every meeting of our Young People. Their Christian Endeavor meets tonight at 6:45, and they invite you to come.

Every Sunday School is an opportunity for study of the essentials of Christian faith and life. Ours is that and more. With an able superintendent and a splendid staff of teachers it can open the doors for you to a larger Christian vision and experience. "Don't send your children, bring them!"

A Christmas entertainment of inspirational fun welcomes the whole Church and Sunday School, to our main auditorium Wednesday evening at 7:30 P. M. Fine music, clever recitations, and some lively skits will be fully in keeping with the spirit of a joyous Christmas. Come early if you want a seat.

Christmas will be over next Sunday but not the spirit of Christmas. Let us all continue it with unanimous attendance on the two big New Year's services. Mr. Hart has a New Year's message for each one of us. Let us look together on the great opportunities of 1926.

Earnestly desiring to make my life and my influence count for the most toward bringing the Kingdom of God among men, I wish to unite with this church as my Christmas gift to the Great Giver.—Frederick J. Hart, San Luis Obispo, California.

### Rubbing It In

Smith, the druggist, had lost his wife—she ran away with another man, so he inserted the following in the newspapers: "This is to notify the man who so kindly relieved me of my wife, that I can supply him liniment, arnica, salve, bandages, absorbent cotton, iodine, sleeping powder and crutches at very low prices."

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## What Do You Charge for the Use of Your Church

We find this announcement in the calendar of the Methodist Episcopal Church, Great Falls, Montana. It answers the above question for at least one church.

At a recent meeting of the Janitor and Building committee, the following rates were authorized for the renting of the various rooms: Main Auditorium (including janitor service), \$20.00; Gymnasium only, \$15.00; Gymnasium (including janitor service), \$20.00; Sunday School rooms, each \$5.00; Elizabeth Brown Parlor, \$10.00; Beginner's room (including kitchenette), \$7.00. These rates apply only to organizations outside of the church and do not include laundry, gas or payment of dishes broken, payment for which must be arranged with the Church Matron. It was decided also that the Elizabeth Brown Parlor is not to be used for any purpose Saturday afternoons, but that the Beginner's room may be used then for any bulletined meeting, or by arrangement with janitor in case of emergency meetings. This arrangement is to prevent derangement of parlor after it has been cleaned for Sunday services.

## Passing Your Church Calendars Around

"What do you do with all the church calendars you receive?" asked one who saw the editor's morning mail. "Do they go into the waste basket?"

They do not. The editor makes it a point to look over every calendar for items of interest and for local atmosphere. Many times items are found which will be passed on through the columns of the magazine. Then the calendars go into their nest to be sent out on request. Every week requests come for an assortment of church calendars. We make it a practice to comply with the request when stamps are enclosed to pay the postage. Sometimes the requests exceed the supply. Then an order is made out and it is held until they are available.

## A Plan for Securing an Endowment

Churches which are seeking to interest their members in an endowment fund will be interested in this announcement of a plan made by The Church of the Mediator (Protestant Episcopal), Philadelphia, Pa.

1. Choose the one for whom you wish to establish a memorial endowment (mother, father, child, etc.).
2. Choose the date you wish to observe (death, birth, baptism, confirmation, marriage, etc.).
3. Place in an envelope one dollar or

more, marking the envelope with the facts mentioned in No. 1 and No. 2. Place this envelope on the alms basin, or mail it to the church office.

Having done these three, you have begun the establishment of that memorial. On the date chosen or at any other time, you may add such amounts as you feel able to give.

When your contributions reach the total of twenty-five dollars, you will get an engraved certificate stating that you have established an endowment, according to your desires. The name of the one for whom you have established an endowment will then be inscribed in a very fine book that we have purchased for this purpose, and will be kept on the altar on Sundays, and the names will be read once a year.

Those who desire to build a larger endowment than twenty-five dollars, may still continue to contribute at their option.

Will you all consider this carefully from now until May 29, and on that day when we are remembering those we have loved who have gone on into the "other life," we shall be ready to do our part in the way outlined.

## Letter to New Residents

This is the letter which Rev. J. Richmond Morgan of the First Congregational Church, Waterloo, Iowa, sends to newcomers.

Dear Friends:

I have just learned that you have moved to Waterloo, and take this means of welcoming you and of hoping that your stay here will be very happy.

I am sure there is nothing that can be of as much help to you at this time as the Christian Church. We are organized to serve; we want to serve, and we are glad to offer you whatever service the church ought to give to people who are strangers in a city.

We welcome you most cordially to worship with us. You will find us a cordial and intelligent people who will be glad to go out of the way to make you feel at home. If you do visit our church, please do not fail to make yourself known.

If you would like the minister or any of his assistants to call on you, please let us know.

Wishing you all that is good, I am yours, in the name of the church,

(Signature).

## To Officers Elect

The following letter is one sent on a postal card by Rev. H. W. Anderson, First Baptist Church, Gallipolis, Ohio, to some forty officers of all the various church organizations.

Dear Co-worker:

As your pastor may I extend to you my personal interest and congratulations in your recent election in our church to the office of

A special service of dedication of these newly elected workers will be a part of the morning worship next Sunday. Please occupy one of the seats in the first two rows, following the class sessions. (If you are a choir member you may take your place following the choir selection.)

May God's blessings attend us in a year of happy service together in His Kingdom.

Fraternally, your Pastor,  
H. W. Anderson.

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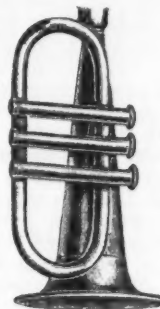
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Chicago, Illinois

### Pictorial Presentation of Church Budget

Rev. Louis Buchheimer of the Mt. Calvary Lutheran Church, Lancaster, Pa., has recently placed before his congregation the church budget for the year in a pictorial form. At the top of the picture is a bag marked \$4,000.00 the amount of the annual budget. Then follows a series of pictures showing how this money is to be raised. Church envelopes, synod envelopes, plates, Ladies Aid Society and the Men's Club are shown by banners.

Expenditures are shown in the same way. A bar of music, an electric light bulb, a pile of coal, an organ in turn appear each with the proportionate share of the budget. Other items are similarly illustrated. On the benevolence side, pictures show homes, huts, chapels, etc., illustrating the various places of expenditures. This novel presentation may offer a suggestion to other ministers who are looking for a new appeal.

### Union Communion Service

The Church of the Master, First Baptist, Joliet, Illinois, Raymond S. Carman, minister, entertained ten sister churches in a Union Communion service April 6, 1927. Ten ministers participated in the service, passing the elements to the largest group ever assembled in the building. The program was most completely laid out and all details rehearsed with the ten officiating ministers. The responses, hymns and congregational prayers were printed, which made for a very quiet and effective observance of the memorial feast. A deep impression of reverence and inspiration was made upon the members who attended. The pastors have decided to make it the first of an annual observance of such services.

The following five denominations were represented: Christian, Evangelical, Methodist Episcopal, Presbyterian and Baptist. The president of the Will County Ministerial Association presided; the Communion Meditation was given by the Presbyterian pastor, and the Baptist pastor presided at the Communion table.

### STEWARDSHIP

I bought gasoline; I went to the show;  
I bought some new tubes for my big radio;  
I bought candy and peanuts, nut bars and ice-cream;  
While my salary lasted, life sure was a scream!

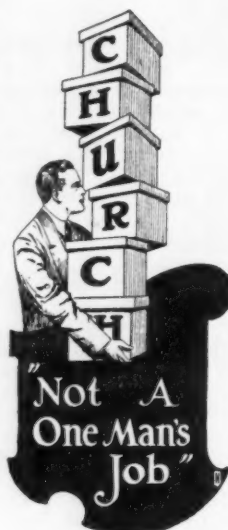
It takes careful spending to make money go round;  
One's methods of finance must always be sound.  
With habits quite costly, it's real hard to save;  
My wife spent ten "bucks" on a permanent wave.

The church came 'round begging. It sure made me sore!  
If they'd let me alone, I'd give a lot more.  
They have plenty of nerve! They forget all the past!  
I gave them a quarter the year before last.  
—From the Lookout.

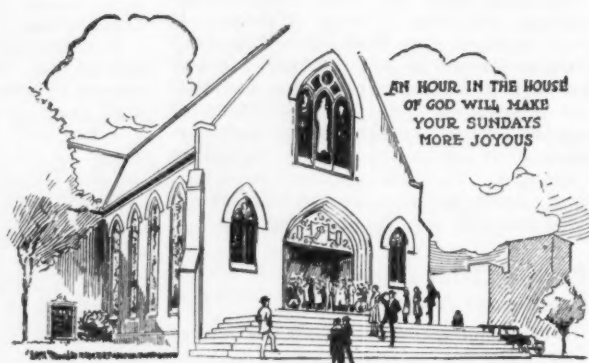
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Motive counts with God.

You are your boy's ideal.

An active blade never rusts.

Church expenses take no vacation.

Most controversies have two sides.

Self-control is the key to leadership.

You can't saw wood with a hammer.

The mud thrower is sure to get plastered.

It is easier to criticise than to construct.

Christ's army is made up of volunteers.

The Bread of Life never molds or becomes stale.

The wages of sin will not be reduced this season.

Example and precept work mighty well together.

It is more difficult to live a martyr than to die one.

Pruning the rolls improves the health of the church.

It is easier to fall for anything than to stand for something.

Too many people pray for emergency rations rather than daily bread.

Confession of the sins of your neighbor is not an expression of piety.

Holding fast to the things which are good I press on to the things which are before.

Honest prayer is the road to rise  
From the lowly earth to the vaulted  
skies.

### "IT ALLUS HAS"

The rain it poured,  
The sea it roared,  
The sea was draped in black.

The old ship rolled,  
She pitched and bowled  
And lost her chartered track.

"Oh dear, oh dear!  
Sir, will it clear?"  
Loud wailed a dame on deck.

As he heaved the lead  
The skipper said,  
"It allus has, by heck."

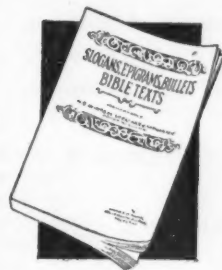
Before passing judgment on a sermon it may be well to try it out.

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### Typical Table of Contents

**INDEPENDENCE DAY**, a patriotic poem by Margaret E. Sangster.

**THE WORLD FIELD OF CHRISTIAN ENDEAVOR**, an article by the Rev. Robert P. Anderson.

**LINES OF A LAYMAN**, by J. C. Penney, one of America's best known merchants and lay church workers.

**THE ROSE LUSTER BOWL**, a delightful and wholesome short story by Alice Dyar Russell.

**EDITORIALS**, by Dr. Daniel A. Poling, Dr. Charles M. Sheldon and Dr. George H. Sandison.

**DR. ERNEST H. CHERRINGTON**—introducing a new contributing editor.

**SERMON**, by the Rev. Dr. Merton S. Rice of Detroit.

**THE TRUE PORTRAIT OF JESUS**, by Dr. S. Parkes Cadman.

**MEASURE OF MARGARET**, a fascinating and informative serial by Isabel Brown Rose, a Missionary in India.

The above are only a few of the worth-while, and interesting features of the Christian Herald. Others are: Sunday School Lesson and Young People's Topics; Daily Meditations; Children's Corner; Investment articles; Vocational Guidance; The Home Healthful; Church Entertaining; Pen Portrait of Bishop Charles L. Slattery; The Family Page; Digest of important World News and a page of Interdenominational Religious Notes.



**DR. DANIEL A. POLING**

We take great pleasure in announcing Dr. Daniel A. Poling as our new Editor-in-Chief. Dr. Poling, pastor of Marble Collegiate Reformed Church on Fifth Avenue in New York, is one of America's outstanding ministers—a leader in a forward-moving age. He is President of the United Society Christian Endeavor, noted as an author, and director of the great Penney Foundation. His editorials and articles are frank, virile and constructive—worthwhile comment on the vital questions of the day.

Dr. Charles M. Sheldon, author of "In His Steps," and Dr. S. Parkes Cadman, President of the Federal Council of Churches, are contributing editors of the Christian Herald.

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# Christian Herald

**Bible House, 45 Fourth Avenue, New York City**  
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## CHURCH ROLLS ROSE 489,556 DURING 1926

More than 47,500,000 Americans are members of church congregations, a gain of 489,556 in 1926 over the previous year, according to the annual religious census of the Christian Herald. The census showed that the increase had been less than half as great as the increase in the preceding year.

The relatively small growth in some denominations was explained by Dr. H. K. Carroll, compiler of the census, by the fact that many absentee church members had been dropped from their church lists, and that throughout the United States a vigorous pruning process has been going on in certain evangelical churches. Mergers of churches in rural sections were also cited to explain the comparatively small figure.

Difficulties arose, as usual, in compiling the church membership of various religions, Dr. Carroll explained. The Roman Catholic Church, he said, included among "communicants" even small children and all persons who have been christened. For this reason, Dr. Carroll explained the Catholic figures were reduced by 15 per cent. Even with this reduction the Catholic Church, with more than 16,000,000 communicants, remains by far the largest single denomination in the United States, and likewise it showed the largest gain of any denomination, with 146,257 more members than last year.

In listing the memberships of Jewish congregations it was found that only the heads of families were included in the membership lists of temples and synagogues. For this reason, Dr. Carroll explained, the figure of 357,153 members of Jewish congregations—a figure made up in 1925—was not an accurate index of the Jewish population in the United States.

Most of the other denominations

listed actually the members who have affiliated themselves either by confession or in writing to the minister.

Here is the list of separate denominations, as the Christian Herald published it:

Denomination	Communicants	Gain
Roman Catholic	16,193,171	146,257
Methodist Episcopal	4,545,866	29,060
Southern Baptist	3,707,523	65,918
National Baptist (Col.), '25	3,310,969	.....
Methodist Episcopal, South	2,538,311	4,199
Presbyterian, U. S. A.	1,868,055	39,139
Disciples of Christ	1,436,575	*4,887
Northern Baptist (1925)	1,374,688	.....
Protestant Episcopal	1,173,679	8,768
Congregational (est.)	918,029	16,369
United Lutheran	860,633	10,193
African Methodist Epis.	721,034	23,005
Lutheran Synod of Missouri	638,115	9,420
Latter-Day Saints (Utah Branch)	558,463	22,804
African M. E. Zion (1925)	490,000	.....
Presbyterian in U. S. (South)	462,177	5,084
United Brethren in Christ	393,733	1,578
Jewish Congregations (1925)	357,153	.....
Reformed Church in U. S. A.	349,711	1,709
Evangelical Synod of N. A.	332,667	27,047
Colored Methodist Episcopal Churches of Christ (Disciples), 1916	331,021	*10,980
Norwegian Lutheran	317,937	.....
Greek (Hellenic) Orthodox	289,232	1
Lutheran Augustana Synod	270,000	14,000
Evangelical Church	220,272	4,567
Russian Orthodox (1925)	208,171	5,179
	200,000	.....

\*Loss.

## WAS THAT SOMEBODY YOU?

(New words to an old tune.)

Somebody signed a golden pledge,  
Testing his purse to utmost edge;  
Somebody paid throughout the year,  
Bright'ning the world with Christian cheer—

Was that somebody you?

Somebody's pledge was only a scrap,  
Paper that had no value, mayhap;  
Somebody's soul grew shriveled and small;

Failing, he grieved the Lord of all—

Was that somebody you?

—From Calendar, College Baptist Church, Hillsdale, Mich.

## BISHOP SHAYLER STOPS STAGE MARRIAGE

Quick and courageous action by the Rt. Rev. E. V. Shayler, D. D., bishop of Nebraska, forestalled the desecration of Holy Week at a local theater, which proposed during that week to present a series of stage marriages as its vaudeville feature.

A Sunday paper carried the following advertisement:

"WANTED: Twelve couples to be married upon the stage of the Theater (two couples each night), for the week of April 11th."

The recompense offered was \$50, the cost of the license, the minister's fee, flowers, and bridesmaids. Bishop Shayler was in Lincoln on a visitation when the advertisement appeared. He immediately wrote a strong letter of protest to the public press, denouncing the affair as one tending to prostitute marriage, and also protesting against the selection of Holy Week as the desecration of a season most sacred to Christians.

The Rev. John H. Lever, rector of Holy Trinity Church, read the Bishop's protest at a meeting of the Ministerial Association, which gave it hearty approval. A select committee carried the protest to the management of the theater, and this, with aroused public opinion, brought about the cancellation of the proposed affair.—The Living Church.

Clancy: "Mrs. Murphy, yure son Mike has just fell off th' scaffolding and kilt himself."

Mrs. Murphy: "Merciful hivins!"

Clancy: "Aisy now! 'Tis only his leg that's bruk, an' it's glad ye will be to hear it whin ye thought he was killed entirely."



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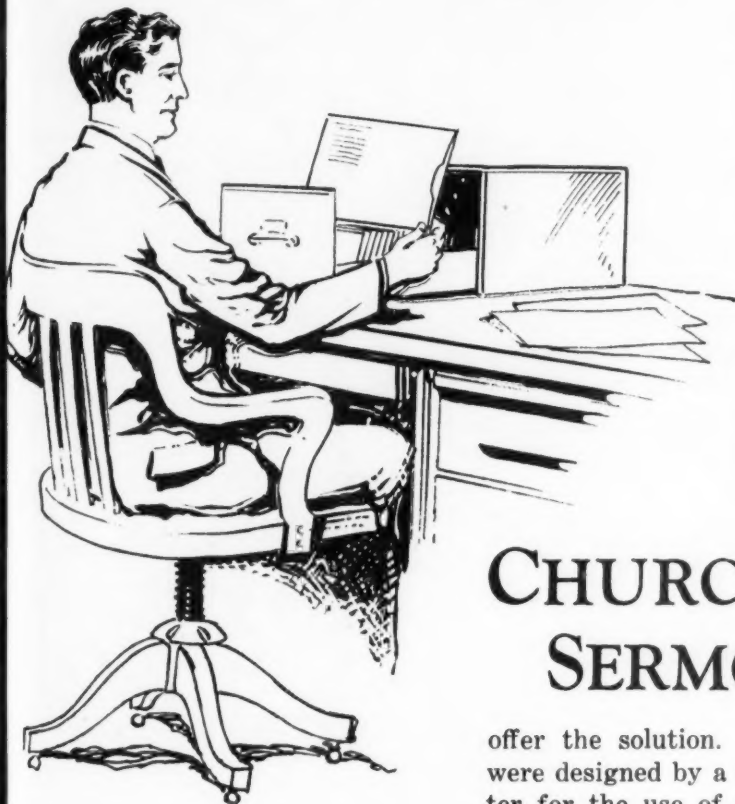
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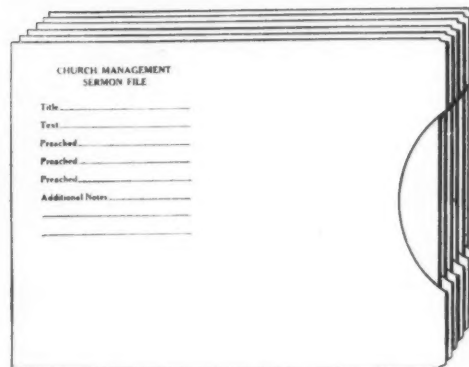
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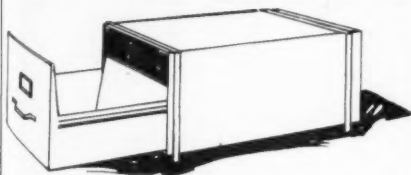
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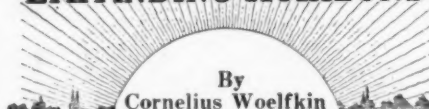
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